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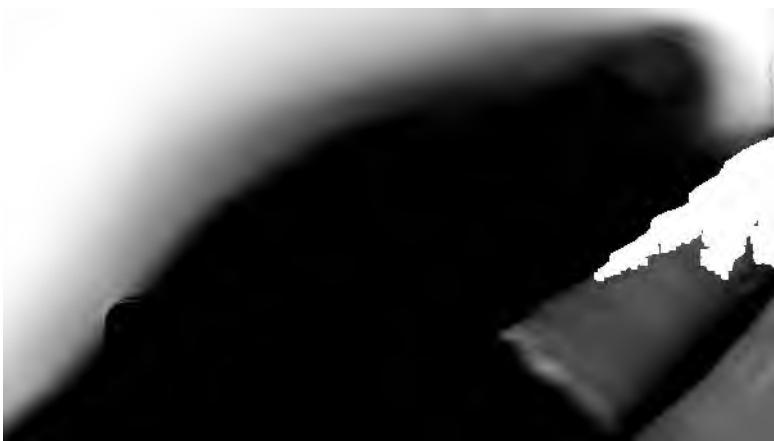
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SPIRITUAL WORSHIP.

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A LAY DISCOURSE.

BY

R. M. BEVERLEY.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”
Galatians v. 1.

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P R E F A C E.

WHATEVER strictures in the following pages may appear on some of the practices introduced of late years in the Established Church, I beg it to be understood that these are incidental, and originating in the necessity of the case. As my object is to warn Christians of the dangerous nature of the present superstitious tendency in religious worship, and as many Christians are within the pale of the Established Church, I cannot do otherwise than point out to them that these superstitions are sedulously cultivated by some of their own clergy, though my remarks apply with equal force to all others, and they are not a few, who, though not in the ranks of churchmen, show a marked inclination to imitate the inventions of the hybrid-papal school.

The Church of England must take its own course, and pursue its own policy. I have no desire to renew that controversy with it in which thirty-five years ago I was far too eagerly engaged, not without some success in a certain point of view, which has long, however, ceased to give me any interest. I cannot advocate reform of the Establishment; some of the grosser anomalies have been already remedied; and if it were not so, it would matter very little to one who considers all these

laces, the most glittering crosses, and the most gaudy dalmaticas. With stately processions and banners they bow to the altar repeatedly, ring bells, throw up incense, and perform all those evolutions round the altar which seem to resemble a quadrille executed in walking pace. Now it is obvious, if they may do all this with impunity, they may with equal impunity perform high-mass; nor should I be the least surprised to hear before these sheets have gone through the press that they have passed the Papal Rubicon, and that *bonâ fide* Mass has been sung in some of the London churches.

In the meanwhile the world inquires, is there then any responsible government in the Establishment? Numerous Acts of Parliament, in many reigns, have been passed to strengthen the hands of the Bishops, and to regulate and amend the government of the Church, yet for the present emergency nothing is done, and, as far as can be discerned, nothing is desired to be done by those who ought to be the guardians of the flock. Are all these Acts of Parliament of no avail? Are the Canons of the Church waste paper? Has the Queen, the supreme Head of the Church, no authority in the Church? Is the Church of England the only religious community in the nation in which its clergy may run riot, and do anything that they please, in any extravagance of doctrine or any excess of practice? May they, on the one hand, denounce the Bible as a false teacher, or, on the other, preach up the Papal traditions, the worshipping of saints, prayers for the dead, and the worship of the Virgin Mary? May pseudo-shavelings, the ridicule both of Romanists and Protestants,—yet still clergymen of the Established Church,—play all sorts of pranks up and down the country? and may public lectures be delivered by clergymen to prove that the monastic system is a holy institution?

What then, it is asked, is the real cause of this apathy in the rulers of the Church? It is surmised that there are several ways of accounting for it. First, by that very natural cause of all inaction, timidity, and a dislike of trouble. It certainly would not be a pleasant task to confront this well-organized and audacious party—the ultra-section of hybrid Papists. That they are not very scrupulous in their ecclesiastical career their daily acts make manifest; the language of menace and denunciation is quite their ordinary dialect, and if we may believe their high tone, they would not be behind the monks of the Thebaid in eagerness for a holy war. Such opponents are not lightly to be attacked. The weapons of their warfare are indeed carnal, so that we need not be much surprised that, as yet, no bishop has boldly stood forward to protect the Church from their aggressions. But, in the next place, there may be amongst the majority of the prelates a real disinclination to stir in the matter, if they do not on the whole disapprove a movement which tends to magnify their own power. The extravagance of these ritualists may indeed be excessive, and they may be attacking the very vitals of the Protestant religion, but in the meantime they are highly exalting the clerical* prerogatives, which necessarily includes

* The following passages will show what these people teach:—“Then (i. e. when we have established the apostolical succession) you will look at us, not as gentlemen, as now; then you will honour us with a purer honour than many do now, namely, as those who are *entrusted with the keys of heaven and hell*, as the heralds of mercy, as the denouncers of woe to wicked men, as entrusted with the awful and mysterious privilege of dispensing Christ’s body and blood, as far greater than the most powerful and the wealthiest of men in our unseen strength and heavenly riches.” (‘Oxford Tracts,’ no. x.) In another tract they thus exalt the bishop:—“By virtue of this commission (Matt. xxviii. 20) each bishop stands in the place

an exaltation of the episcopal office also. The priests (so they call themselves) are created by the bishops ; but the creator must be superior to the thing created ; it is therefore a logical necessity that the more the priestly order is magnified the higher is the bishop elevated. This is a consideration not likely to be overlooked ; and it is not improbable, moreover, that some of that high order may find a gratification in pomps and splendid rites, and may have little sympathy with a spiritual form of worship, which, by those who do not like it, is generally called “ naked,” and sometimes “ fanatical.”

One way or another, if the evidence of facts can give any certainty, we may feel sure by this time that the Church of England will receive no aid in her extremities from her highest functionaries. If help should ever arrive at all, it must come from some other quarter.

Then, again, if we turn our attention to another view of the subject, it is surmised that the balancing of parties in Parliament, and especially in the upper house, makes it very awkward for any minister to endeavour to protect the Establishment in a Protestant sense. It is affirmed that a decided Puseyite majority prevails in the high chamber of our legislature, and this is not impro-

of an apostle of the Church, and discharges the important trust reposed in him, either in his own person, or by the clergy whom he ordains and gifts with the share of his authority. A person not commissioned from the bishop may use the words of baptism, and sprinkle or bathe with the water on earth, but there is no promise from Christ that he shall *admit souls to the kingdom of heaven*. A person not commissioned may break bread and pour out wine, and pretend to give the Lord’s Supper, but it can afford no comfort to any to receive it at his hands, because there is no warrant from Christ to lead communicants to suppose, that while he does so on earth, they will be partakers in the Saviour’s heavenly body and blood,” etc. etc. (Tract xxxv.)

bable, for it is exactly in this class that such a phenomenon might be expected ; but whether this be true or not, it is not improbable that if a minister should boldly stand up in his place, and declare that he had made up his mind to resist these aggressions on the religion of the country as manifestly illegal, he would find himself checked by many obstacles right and left, and would be glad, perhaps, to retire at last from a contest involving consequences which no *politic* minister of the Crown would care to encounter.

In the meantime, the Church of England, bound hand and foot, seems to be delivered up to the will of her enemies. The Convocation, which has lately gained an enviable notoriety by its declaration of sympathy with the Bishop of Cape Town, and which has not scrupled to affirm, officially, its deep sympathies with a prelate who has been acting in his diocese without and beyond the law, has not a word to say on the important subject of these new practices which are rapidly propelling the Church of England back to the Church of Rome. There is text enough for them, in that theme, to occupy the exclusive attention of many convocations, serious matter enough for their gravest counsels and their most energetic strategy, as well as their most prudent tactics ; but all this they pass over in silence, as if they were totally ignorant of all that is going on, and as if they did not know that converts are continually passing over from the Church of England to the Romanists, and that entirely in consequence of these unchecked superstitions. If this is not connivance, what else is it ?

In the model of an Egyptian temple, which I saw many years ago, there was, in the vestibule, a row on either hand, of gigantic figures, pressing their lips with the forefinger of the left hand. This represented the silence

imposed on the initiated relating to the mysteries of religion. Might it not also aptly represent the Convocation of the Church of England, those venerable hierophants of the faith reminding one another to keep silence on subjects inconvenient to handle?

But I do not pursue this theme, nor would I have started it, but to convince the reader that a state of things exists, in which it is time for Christians, who are implicated in such a system, to consider well all its bearings, and to examine carefully the value and real import of those principles on which they have believed their faith is grounded; that they may understand the whole danger, and the little probability of any help from without, or of any amendment from within, and may thus be brought to ask themselves this serious question, "If the foundations be destroyed, what can the righteous do?"

A word is due in explanation of the expression in the title page, "a lay discourse." I have here adopted a language everywhere in use, and perfectly intelligible, as expressive of a notorious fact, that there exists a certain order of men called the clergy, and that they are a class distinct from all others who have not been admitted into that order. Those who are outside this class are called laymen, and this distinction is not only a custom, with which we are all familiar, but is defended by the laws of the country. As a legal institution I have nothing to say against it, for I would always treat with respect this and every other grade acknowledged in the state. At the same time, in an introduction to a discourse on Christian doctrine, I must aver that I cannot by such information as I have received from the New Testament, assent to the proposition that the distinction between clergy and laity is based on any authority of the Scriptures, or that a clerical class was appointed either by our Lord or the

Apostles. We do not hear of clergymen in the New Testament; we know of no class of men enjoying the distinctive titles of reverend, very reverend, right reverend, most reverend. We do not learn that any persons in the Church were distinguished from the rest of believers by their dress, or by any prerogatives of official sanctity above their brethren.

Did our Lord, during any time of his ministry, establish a clergy for the church? Did he appoint bishops, archbishops, archdeacons, deans, rural deans, rectors, vicars, curates? In which of the four Gospels is this recorded?

I find that our Lord said this, “ Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren. And call no man your *Father* upon the earth, for one is your Father which is in Heaven ; neither be ye called masters, for one is your master, even Christ, but he that is greatest amongst you shall be your servant : and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted.” (Matt. xxiii.) This, we Protestants might be disposed to think a very pat text against the Pope, because it straitly charges Christians not to allow the title of ‘father,’ which is the very title of the Bishop of Rome, “ Holy Father.” Let us however be just ; if it hit the Roman Pontiff hard, does it not hit as hard another title, “ Right Reverend Father in God ”? And, if we quarrel with the title ‘holy’ as something superlatively audacious, what shall we say to ‘reverend,’ that title of common currency amongst all the *clergy* of all Protestant denominations? Oh, but some one will say, ‘ holy ’ is much worse. Is it? Let us see; I find in the Scriptures this text, “ He sent redemption unto his people, holy and reverend is his name.” (Ps. iii.)

Is not, then, every Protestant clergymen, in the use of his clerical title, precisely in the same predicament as the

Pope? They have all of them wandered far from the Scriptures, and it does not appear to me that, judging this question by the Scriptures, one is more to blame than the other.

But if, in the golden age of the Church, there was no clerical order, and no laity, there was ministry or service in abundance. The Christians of the first era received manifold gifts for the benefit of the Church, and these gifts they were called on to exercise, according to the grace they had received, for the benefit of the whole body. Whatever that gift might be, prophesying, serving, teaching, exhorting, giving, ruling, or *showing mercy* (see Rom. xii. 8)—and there might be many more gifts than these,—their particular gift put them into ministry or service, not into “holy orders,” and they were considered servants of the Church, not “clergymen.” They obeyed the commands of the Lord in those days; they were not called masters, for one was their master, even Christ, and he that was greatest amongst them was the servant of the Church. Humility and self-denial gained distinction then, and he that humbled himself was exalted.

If the notions about a clerical body, to which we are all habituated, had existed in the times of the Apostles, it is impossible that we should not see some indications of them in the New Testament. But the clergy are never once mentioned, simply because no clergy had then come into being. It follows, of course, that there were no laymen, and that a “lay discourse” would, in that age, have been so strange an expression as to be unintelligible. We know how many Epistles Paul wrote to the churches, and we remember the multitude of injunctions or admonitions he sent to the Christians both in Asia and Europe, but he never mentions a layman, he never notices the clergy. Would it have been possible for him to have been silent

on these distinctions if they had existed in those days? He speaks of the holy brethren, the saints, very frequently; that is, of the whole body of believers, but the division of the body into two classes, and the one more "reverend" than the other, he knows nothing of. I therefore am clearly on Scripture ground, when I assert that the layman and the clergyman are inventions of a later age. I should never contest the clerical titles where they are usually conceded, for, viewed in the light of a civic usage, they are to be respected, but as an evangelical and Christian distinction, they are utterly baseless.

It is worthy of particular notice that the word *clerus*, from which we derive our *clergy* and *clerical*, is in the original Greek applied to the whole body of Christians, "neither as being lords over God's *heritage*" (1 Peter v. 3). The word translated "heritage" is *clerus** in the Greek, "neither as being lords over God's clergy," for that is the very thing which Peter twice affirms in that

* The history of this word *κλῆρος* is indeed remarkable. First, it means a lot, as when we say "cast lots;" then it is that which the lot has gained—a possession, an inheritance, "a portion of the inheritance (*clerus*) of the saints in light." Then, figuratively; the people of God are his heritage, or *clerus*, he has purchased them with a price, and they are his. These are the only senses of the word in the Scriptures. The *next* meaning however is the ecclesiastical one, about two centuries later, when *clerus* came to mean the new caste of priests, gradually forming; and next, so as to exclude the idea altogether of the people of God, for which the word was originally used. The cuckoo had entirely got possession of the nest, and turned out the lawful possessor. We read in Geisler's great work that not only did the clergy assume the *clerus* for their own exclusive portion, but in like manner as early as the fourth century claimed the name *Christianus* and *Christianitas* as their peculiar right. This he proves from the Theodosian Code. In this way they went on absorbing everything for themselves, till at last they appropriated the cup in the Eucharist, as a clerical privilege unfit for the laity!

very epistle, that all Christians are priests, that they are a “ holy priesthood,” which is quite equal to being “ reverend.” The Church, which was the mystical body of Christ, or, to use the powerful language of St. Paul, “ members of his body, of his flesh, and of his bones ” (Eph. v. 30), was ‘ holy,’ but it would be as false to affirm that there was a distinct body of reverend clergymen in those days, as to insist that there was a Pope. We must look for these things in the dark era of traditions, not in the morning light of the Gospel.

Dr. Waddington, the present Dean of Durham, in his celebrated history of the Church, when taking a survey of the first hundred and fifty years of Christianity, says “ there appears to have been as yet no costume peculiar to the ministers of religion. The bishops usually adopted the garb of the heathen philosophers.” If there was no peculiar costume, there was no distinct class. Those then who are in love with the practices of antiquity have here valuable materials for their favourite study. Let the clergy be dressed exactly like other people, and let the bishops be attired as heathen philosophers,*

* The Bishop of Rome continued to wear the garb of the heathen philosophers, long after the time to which Dr. Waddington here refers. Leo I., A.D. 440, and his immediate successor Simplicius, and Felix III., the latter 483, were represented in this garb, in the mosaics of St. Paul’s Basilica without the walls of Rome. Popes later than these, by at least another century, were attired in the same way, only that the pallium was added, which at first sight seems to suggest another costume. The first Pope with a crown was Paul I., A.D. 761, but it resembled a helmet with *one* crown only close to the brows. The first triple crown was seen in the mosaic portrait of Urban V., A.D. 1362, which was about the time of its invention, when the Popes were at Avignon. There is an old statue of one of the ancient Popes (name unknown) in the church of St. John Lateran ; his garb is very simple, and he bears one crown only.

and we shall have the custom of the ancient days accurately restored. The learned ecclesiologists seem to have overlooked this in the course of their able researches.

When the Reformation with its dazzling light first burst upon Europe, Luther restored the great truth of the original Gospel, *the priesthood of all believers*. He affirmed it frequently and earnestly, hereby constituting himself the Newton of the evangelical heavens ; for I consider this to hold a place in evangelical theology analogous to the law of attraction in the true reading of the visible heavens. The consequences of this discovery would however, if fully acknowledged, be obviously so incompatible with all existing ecclesiastical arrangements, and the disturbance that it would create, so serious, that the reformers generally seemed to have agreed to lay the discovery quietly on the shelf, to be covered with the dust and cobwebs of oblivion. The Calvinistic reformers, that is, they of the Presbyterian school, were the least likely to accept the priesthood of all Christians, for they were busily engaged from the very first in organizing a strict clerical body, with pretensions as overbearing and tyrannical as Rome herself could have desired for her own priests ; and the Church of England, of which the policy was to change old forms as little as possible, would of course ignore this part of Luther's teachings, though it accepted largely other portions of his theology. Nevertheless in the lifetime of the great reformer, the assertion of the priesthood of Christians attracted so much attention, and was thought of so much importance, that Pope Leo X. named it in his bull of excommunication as one of the heresiarch's most dangerous errors.

I have put in the Appendix some additional information on this subject, and as it is of much importance, taken in connection with the whole question of spiritual worship,

I trust the reader will attentively examine the evidence adduced.

If indeed it be certain that the priesthood of believers was in the beginning a doctrine of the Church, it is quite as certain that in these days it is but little known, and accepted but by a few. I find nevertheless that several writers on the Continent, both German and French, are beginning to assert that in the first era of Christianity, the clerical arrangement did not exist, and that the priesthood was held, mystically, to be the prerogative of all the Christian body. Neander, a pious and learned historian of the Church, insists on this largely ; it is at the root of all his views of Christianity, as will be remembered by all those who have read his work. But there are others even of the freethinking school who assert the same thing ; for this is a curious phenomenon frequently to be noticed, that learned unbelievers on the Continent, who have no theological prejudices, and no system to support, can clearly discern many points in doctrine or Church history which reverend theologians either deny or denounce.

Nothing distorts the intellectual vision so much as the interests of a creed. To have no creed at all, may therefore in some respects afford a better chance of discovering that, which after all, is not difficult to see. These men detect easily the real truth of disputed points, because they do not care for the consequences. It is the foresight of the consequences that not unfrequently impairs the sight in looking for the truth.

SPIRITUAL WORSHIP.

“ GOD IS A SPIRIT, AND THEY THAT WORSHIP HIM MUST WORSHIP HIM IN SPIRIT AND IN TRUTH.” (JOHN IV. 24.)

THE question of the right principle of religious worship, for those who are the disciples of Jesus Christ, was by him authoritatively determined in his interview with the woman of Samaria. “The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what : we know what we worship : for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth.”

In order that we may understand the full force of this instruction, we should remember that at the time when this interview took place between our Lord and the woman of Samaria, the temple of Jerusalem was standing, with all its stately architecture and magnificent service. The sacrifices and ceremonies were duly maintained according to the law of Moses, and our Lord himself, with his disciples, went occasionally to the temple during the celebration of the great national festivals. At that time there was a division between the Samaritans and the Jews: the Samaritans had replaced the ten tribes, who formerly possessed the northern parts of Israel, and had seceded from the house of David and the kings of Judah. They had their place of national worship on Mount Gerizim, and it was their boast that the Patriarchs had offered sacrifices there to Jehovah. The Jews had also their mountain on which the temple of Jerusalem stood, and there was their place of national worship. They stood firm in this controversy on the preference which David and Solomon had shown for the Mounts Zion and Moriah, where the temple was; and they could show that most of the prophets* had acknowledged the Levitical worship as there sustained.

* "The Lord hath chosen Zion; he hath desired it for his habitation: this is my rest for ever, here will I dwell, for I have desired it." (Ps. cxxxii. 13.) "The Redeemer shall come to Zion, saith the Lord." (Is. lix. 20.)

We all know from the Book of Leviticus what the form of that worship was, and we read in the Books of Kings and Chronicles how grand and costly was the temple built by Solomon. That indeed had long ago been destroyed, but another had been built by Herod the Great, and was truly a most splendid edifice.

The woman of Samaria, convinced that our Lord was a prophet, at once proposed to him the great question which had so long been a bone of contention between her people and the Jews. It was a question of holy places, of consecrated grounds, of particular churches,—a question of deep interest to many Samaritans in these days,—and we hear our Lord's answer. The hour was coming, yea, then was, when neither Mount Gerizim nor Mount Moriah would be of any consequence. It would no longer be a question of holy places, but of a holy spirit; for God is a spirit, and they that worship him must worship him in spirit and in truth.

In the meanwhile our Lord said that *as things then were*, the Jews were right in the point in the debate, and for this reason, that salvation is of the Jews, that is, that to them was revealed the one God, the Saviour,* in whose covenant with his people was their salvation, and who had promised salvation on still higher grounds than those of the old covenant.

* “I, even I, am the Lord, and beside me there is no Saviour.” (Is. xlvi. 11.) “There is no God else beside me, a just God and a

Everything however must take place in its proper time ; the law must stand till it was fulfilled, and as all was not complete that would ere long be made manifest, and as the veil of the temple was not yet rent in twain, the temple, with all the Mosaic services, was the focus of the Jewish religion, which could still boast of an hereditary priesthood, daily sacrifices, and an imposing ritual. Nevertheless the day was about to dawn that should cast a clearer light on the ways of God to man, that should reveal something vastly more important than the outward form, and should enable all those who drew nigh to God in spiritual worship to read all the Levitical hieroglyphs, and interpret their perplexing signs. That some such era as this might be expected, had been intimated by the prophets, who had said, “ From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles ; and in every place incense shall be offered unto my name, and a pure offering ; for my name shall be great among the heathen, saith the Lord of Hosts.” (Mal. i. 11.)

Our Lord having told the woman of Samaria that the sanctity attached to places must soon yield to a higher principle, then laid down this great funda-

Saviour, there is none beside me. Look upon me and be ye saved, all the ends of the earth, for I am God, and there is none else.” (Is. xlv. 21.) “ Rejoice greatly, O daughter of Zion : behold, thy King cometh unto thee : he is just, and having salvation : lowly, and riding upon an ass,” etc. (Zech. ix. 9.)

mental truth of his doctrine, that as God was a spirit, so must he be worshipped spiritually, and that his true worshippers must approach him in spiritual intercourse. The hour was near when it would no longer be required to go to the holy temple at Jerusalem, or any other holy place; there was no true holiness in places or in buildings; no sacred edifice could have been reputed so holy as the temple at Jerusalem, but ere long it should be destroyed, and not one stone left standing on another. True holiness would then be revealed and understood,—a holiness in the spirit and conscience of man, enabling him to hold communion with the spiritual nature of God, which is his real and only nature, and of which the true homage and worship, which he could alone receive, must be a just reflection.

God is a spirit! There is condensed in these words a volume of the highest truths, and, some of them, it must be confessed, very far from palatable to our nature, when it has yielded itself without reserve to the illusion of the senses, or has woven and worked for itself a web of religion, guided by the natural taste alone, and the power of the imagination.

God is a spirit! Of this proposition one meaning is evident, and would scarcely be denied by any one who has reflected on the divine nature, that God is invisible, immaterial, and infinite. He is invisible to our senses, which can discern only that which is material, or which has body, form, shape, or colour; and

can conceive and understand only that which is finite, or has *some* boundaries, however remote they may be. When we say that the universe is infinite, we mean that it has no bound or limits, but this we cannot really understand. We may understand, in some sense, the distance of the sun from the earth, or more vaguely still, the distance of a star, but when we talk of the infinite we make use of an expression we cannot realize. But if the universe be infinite, and there be one God, the Creator, he must be everywhere in the universe, and must be unlimited in knowledge and power, that he may know, and make, and sustain his infinite works. Wherever anything exists, his will is supreme, and exists in the way he has prescribed, and for the objects he has ordained. "He is the King, eternal, immortal, invisible—the only wise God."

If then God is a spirit, he cannot be represented by any form or shape that art can contrive. The invisible, the immaterial, and the infinite, never can be represented by the senses; we cannot even reason much on the subject without soon falling into mistakes, as the contrivance and use of words is for very little else than that which is directly or indirectly an object of the senses. No painter or statuariest can, without impiety, presume to represent God. It is foolish and profane to make the attempt, and, though this used frequently to be done in the days that are past, when it was a sort of fashion to portray the Almighty as

an old man, with as much majesty in his countenance as the artist could devise ; and though this, alas, is again coming into fashion* in some edifices of recent construction, yet it is as idle and unhallowed a taste as to make a golden calf, and to say of it, "This is God the Redeemer."

The prophets, who from the elevation of their lofty calling saw the Sun of Righteousness before the dawning of it reached this earth's horizon, discerned that God is a spirit, and, on the strength of this knowledge, proclaimed truths which anticipated the doctrine of the Gospel. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool, where is the house that ye build unto me, and where is the place of my rest ? for all these things mine hand hath made." (Is. lxvi. 2.)

This searching question went to the root of the

* In the west end of a large church, built within the last twenty years, they have introduced a stone image of the Almighty worshipped by two stone angels ! and this, I presume, because there may be authority for this impiety in some church built five or six hundred years ago. The old masters of the Italian school of painting seem to have taken Jupiter as the model for their idea of the Almighty. The frescoes of the Vatican show this frequently. A modern monument in Rome has a representation in marble of a Deity sitting enthroned on the Zodiac, and, as a work of art, admirably executed, but so precisely like the classic statues of Jupiter, that a pagan Roman would have taken it for granted that it was his Olympian God. "To whom will ye liken me, or to whom shall I be equal ? saith the Holy One. Lift up your eyes on high, and behold who hath created these things ; that bringeth out their hosts by number : he calleth them all by names by the greatness of his might ; for that he is strong in power, not one faileth." (Is. xl. 25.)

matter, and seemed to touch the very foundations of the temple at Jerusalem. He that fills heaven and earth, fills the universe, and may not be circumscribed within the limits of any religious edifice. If men were to build him a temple a mile long, and higher than the tower of Babel, and line it all with plates of gold, encrusted with the rarest jewels, it would be too small and too poor for the smallest ray of the glory of the Almighty. We may indeed construct great temples, which to our minute apprehensions may appear sublime, and we may call them, in vain phraseology, the "houses of God," and by gestures of the body we may express our sense of their holiness, but God is not in them so much as in the hills and the dales, the pastures and the woods. He is in them indeed, because his presence is everywhere, for, as the Psalmist says, "If I were to make my bed in hell, thou wouldest still be there;" but, in the sense in which the builders pretend, he is absent. In the open country and in the woods, in the waters and in the sky, which are the works of his hands, and are replete with living creatures, the wonders of his creating power, he is manifestly present; everything that delights us there, down to the daisies beneath our feet, are parts of those contrivances of skill with which the Creator has beautified the world. But who can pretend that our buildings are the work of God, that they are his design, or that he upholds them with the word of his power? Who shall say that he ad-

mires them, or who shall be certain that he does not despise them? We ourselves never can fix on any architecture which we permanently admire, as all the varying fashions of Gothic architecture manifest, and which have, in their day, each fallen into disuse, and probably will again ere long. The Almighty upholds the trees and the flowers by a law of perpetual life, because he saw them in the beginning to be very good; but he does not uphold temples, cathedrals and churches, which winds, rain, lightning, the devouring atmosphere, and noxious vermin are continually destroying. He does not avert the thunderbolt from the steepest steeple, nor by his providence protect the churches from the danger of fire.* Excepting then that there can be no place where God is not, the divine presence resides not in these buildings to make them holy. If it be not there for protection, for preservation, and for fostering care, what matters it in what sense it can be said to be there? It reduces itself to a metaphysical abstraction, a phantom of words, which we can never grasp.

If such were the thoughts of the inspired prophets, who most of them prophesied during the existence of the temple, ages before their time we find the patri-

* Every cathedral in England has been burnt down once at least, some of them twice. York Cathedral, the queen of them all, was twice in flames within a few years. The plumber, with his fire to melt the lead, in repairing the roofs, has burnt down many great churches, and will burn down many more; such is the carelessness of the guardians of these edifices. St. Paul's at Rome was destroyed in this way in the year 1823.

archs worshipping God in the open country, without temple or consecrated edifice, and without any attempt to construct one. From the call of Abraham to the rearing of the tabernacle in the wilderness by Moses, is a period of four hundred and thirty years, a century longer than the age of the Protestant Church of England; yet, in all that time, the patriarchs and their descendants built no temple to God. They sometimes reared an altar, constructed probably of turf or stones out of the brook, offered a sacrifice on it, and then passed on to some other station. This Abraham did at Sichem and Bethel (Gen. xii. 8); but when he was at Beersheba, "he planted a grove, and called there on the name of the Lord, the everlasting God." He seems to have dwelt in that neighbourhood a considerable time, and he therefore made himself such a retreat as suited his pilgrim life and faith. He might have purchased land, and built a temple, for he found no difficulty in buying the field of Ephron for a cemetery; but he had other thoughts, and he contrived the most beautiful of all places of worship, a grove of trees, beneath whose leafy curtain he could retire, and hold communion with his Creator, whilst the birds were his choristers, and the pillared shade his long-drawn aisles. There could be no question about the right taste and the right architecture there, for God himself had formed those pillars, and crowned them with glorious capitals. By slightly changing a well-known verse, we may say:—

"Man makes the churches, but God made the trees;"

and if man had never disturbed that temple, it would by this time have filled a whole country. For those pillars were endowed with a principle of reproduction, to multiply themselves by their fruit or their seed without limit. Abraham's temple would never have perished, if man had never destroyed it; but it is not so with our cathedrals; leave them alone, and they are sure to fall.

But was Abraham reproved for making that his church which we call nature? Was he admonished that this was a wild and lawless religion, and that it was his duty to invoke the assistance of priests for the proper service of God, and to construct a fine building to be duly consecrated for religious service? No: the Almighty was satisfied with the spiritual worship of his servant, his friend, and during all his long life exacted of him no other rites than the prayer of faith, at the altar of turf, or under the shady grove. Nay more, the Almighty himself consecrated nature for Abraham, making the universe the roof of his church. "And the Lord brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, *So shall thy seed be*; and he believed in the Lord, and he counted it to him for righteousness." The whole hemisphere of the heavens, that mighty dome which seems to rest on the horizon, and is studded with thousands of brilliant

stars, was thus hallowed as a temple for the patriarch. "So shall thy seed be." Trouble not thyself about the deep secrets of the universe as displayed before thine eyes in those glittering hieroglyphs, but look on them as the memorials of the promise of thy God. Thou canst not count them, and as they are countless, so shall thy seed be; a great multitude which no man can number, of all nations, and kindred, and people, and languages; for thou art the father of all them who believe; seeing that the promise to thee is not through the law, but through the righteousness of faith. The righteousness which is imputed to thee shall be imputed to them also who believe, like thee, in the word of the promise of God; and they shall shine as the stars for ever and ever.

Thus then we meet our father Abraham in the position which he occupied before the law was promulgated, and before he had received the seal of circumcision, which did but confirm the righteousness which had previously been imputed to him. He, when he was uncircumcised, was reckoned righteous through faith; and we, who are the uncircumcision, are also reckoned righteous through faith, "if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification." This is the argument of St. Paul, carefully and logically followed out in the fourth chapter of the Epistle to the Romans; and the general conclusion is, that the righteousness of Abra-

ham and of Christians “is of faith, that it might be by grace, to the end that the promise might be sure to all the seed.” (iv. 16.)

Well, then, if our faith is that in which Abraham was righteous, may not our worship be like his too? why should it require more support from external aids? why need it be recruited with strange accessories, and garnished with accompaniments of which he knew nothing? One would naturally think that a full and perfect sight of the accomplished glory of Christ, such as we have received it in the Gospel, would want far less of any external aid than a prophetic vision of that glory—glimpses of the coming day seen in the distance, and after all but imperfectly seen. “Blessed are your eyes,” said our Lord to His disciples, “for they *see*, and your ears for they *hear*; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye *see*, and have not seen them; and to hear those things which ye *hear*, and have not heard them.” (Matt. xiii. 15.)

If with the patriarchs and prophets it was but a promise, and interrupted snatches of the mighty vision; if the mountain-tops of the prophetic region did but catch the first blush of the slowly-rising dawn, and yet they, the faithful watchers, could exult in the spirit at what they saw,—much more may we, on whom the Sun of Righteousness has arisen with healing in his wings, who have seen what his light

has done for the salvation of countless thousands absorbed into his glory, offer unto him true and laudable service, without any ministration but such as we derive from the power and charter of our spiritual priesthood, that despairs the paltry additions of sensuous ornament. Would not the grove, or the open plain, with the dome of Abraham's church above our heads, be sufficient for our worship? or if we must in a ruder climate take shelter under walls and roofs, would not the simplest and plainest buildings best suit our faith, and our knowledge of God? and would not ornament and architectural effect be rather an impertinence and an intrusion, than a means of elevation to our thoughts. If we know Christ only as a character in history, or as a picture or a crucifix, then the artists may be the proper operators to foment our ignorance; but there is another knowledge far above their craft, for it depends not at all on the senses: as the Scriptures express it, "*whom not having seen ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.*"

The Lord of glory himself was contented with the open country, the plains, or the mountains, when he preached the Gospel, or passed whole nights in prayer with God. When he went into the cities he sought but "*a large upper chamber:*" his disciples, the holy Apostles, and the early Church sought for nothing better. Then, if we have the patriarchs, the prophets,

Christ himself, the holy Apostles, and the first-born of the Church as our examples, what other model need we rummage for in the lumber-room of a spurious antiquity, which did not come into being till the spiritual worship had been laid aside, and which, in its very best contrivances, is but a marquetry of Jewish, heathen, and barbarian patterns, selected in unbelief, and cemented in superstition ?

Truthfulness, that indispensable ingredient which our Lord insisted on in his definition of acceptable worship, seems to demand, by its very nature, simplicity and absence of all parade. True feelings of the heart must rather be encumbered than forwarded by ceremonious display, and sincerity, by its very essence, is opposed to ostentation. We may lay it down as a rule, that in proportion as men ornament their worship, the truthfulness of it diminishes, till at last nothing real may remain,—an outward husk with rottenness and dust instead of a kernel. They that delight in outward show in their religious services must have strange notions of that God who looks direct into the inner recesses of the mind, and judges of all men by the affections and secrets of the heart. When we approach an earthly sovereign, who cannot penetrate beyond external appearances, state dresses, state ceremonies, and state language are suitable to those courtly presentations, in which it is said, perhaps too cynically, that all the performers are wearing a mask ; but courtly form and etiquette, and adjuncts

of studied solemnity, cannot deceive him who is to be approached in spirit and in truth,—to whom externals are nothing, and the inner man everything.

“ My son, give me thy heart,” says the Word ; not give me thy tongue for set phrases, nor thy lips for fine chanting, nor thy hands for studied attitudes, nor thy knees for graceful genuflexions. Think what good and costly sacrifices may be rejected for want of sincerity. “ Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil ? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul.” (Micah vi. 7.) Think what little and what cheap ones can be accepted when offered in “ spirit and in truth.”

“ And Jesus beheld how the people cast money into the treasury, and many that were rich cast in much ; and there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and said unto them, This poor widow hath cast more in than all the rest ; for they of their abundance, but she of her want did cast in all that she had, even all her living !” Not the quantity of service, but the will of it, is of account with the Infinite Spirit. “ Accept, I beseech thee, O Lord, the freewill offerings of my mouth.” Since-
rit is the salt which seasons every sacrifice ; and this can be represented by nothing external, it is found only in the depths of the heart, which every true worshipper knows full well are unveiled before the Almighty.

When our Lord observed the poor widow throwing in the last farthing into the great treasury of the temple, he disregarded everything that would have fixed the attention of other spectators, and he was interested in that alone which they could not see. The spectators would be admiring the vastness of the courts of the temple, the marble columns, the superb cloisters, the lofty towers, the gilded battlements, the pompous procession of priests and Levites, the trumpets and the anthems, and the great number of wealthy Hebrews pouring in their uncounted gold into the sacred treasury. Our Lord cared for none of these things, but looked into the heart of the poor widow, and saw that she was making a far greater sacrifice than was offered any time that day within the precincts of the temple. The offerings of the herd and of the flock might be costly, and the contributions of the opulent Hebrews might be princely, but she gave all she had in the world, and this was what no one else had done. Hers was an offering with the whole heart, it was therefore, in our Lord's estimate, vastly above anything else He saw there. Those two mites were to Him above millions unaccompanied with that total self-denial which He saw in the poor woman's soul.

Consider, then, how he, the master and teacher and author of our worship, is prepared to observe and examine us in our religious services. If Jesus Christ be the same to-day, yesterday, and for ever,

we may be sure that as he eyed the poor widow in the temple, so does he eye us. He esteems not the externals of our devotion, for all our corporeal actions, when so engaged, may be but masquerade to him. The splendour of the building, and the grandeur of the services, and the sanctity of our demeanour, do not make us holy in any way in his estimation ; these things do us no more good than they did the Scribes and Pharisees in the temple. He fixes his eyes on the frame of the heart, and considers all that is working there, and meets us according to what he sees.

If he, then, meets us so, why need we seek to meet him any other way ? Is it not foolish, is it not wrong to make the attempt ? Must we not be quite sure, after these considerations, that our best approach to God in Christ is with simplicity of intention and simplicity of preparation ; and must we be not convinced that all external accessories are superfluous, if, indeed, we would worship in spirit and in truth ? Let us lay aside all these things, as toys for those who wish to make their religion an amusement. Let us approach him with sincere wishes and sincere words, lest we be numbered amongst those who “ draw nigh unto him with their lips, but are far from Him in their hearts.” And if, indeed, we be grafted by grace into the true Israel of God, let us never forget that he is a Jew who is one *inwardly* ; and circumcision is that of the heart,—in the spirit,

and not in the letter,—whose praise is not of men, but of God.

But there is a deeper meaning still in *the truth* about which we are speaking. The true worship is meant as a contrast to the worship that then was, which had no reality in it. The whole ritual apparatus was a representation, by forms and figures, of a much deeper worship hereafter to be revealed. These figures or forms are called, in theological language, “types;” and it is considered that the whole Levitical service was typical, as indeed in large measure it certainly was,—for this we learn on the high authority of the Epistle to the Hebrews, as well as from other parts of the Scriptures. The high-priest of the Mosaic worship was a type of Christ, the eternal High Priest; the sacrifices and the atonements by blood, in which the priest was concerned, were types of the sacrifice of Christ and the sprinkling of his blood; the veil before the holiest place was a type of the flesh or bodily substance of Christ, the incarnate son of God. The holy place was also a type, “for Christ is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us” (Heb. ix. 24); and when the high-priest, once in the year, entered into the holiest place, “the Holy Ghost by this signified that the way into the holiest of all was not yet manifest, while as yet the first tabernacle was standing, *which was a figure* for the time

then present" (ix. 7). And thus in very many other ceremonies a type has been traced by pious students of the Scriptures, and with so much fitness, as to make their explanations in a high degree probable. But of the whole purpose of these institutions we may sum up in the words of Scripture, that they "stood in meats, and drinks, and divers washings, and carnal ordinances, *imposed on them until the time of reformation*" (Heb. ix. 10). A time of reformation was to come, and then there would be an end of the system of types. They were "imposed" on the worshippers in those days, but the expected reformation would show that the reality was come, and therefore the figure or material imitation of it would be laid aside as useless.

From this short statement, then, we at once arrive at this conclusion, that the altar, once a type, is now no more wanted; that the priest, once a type, is now a vain character, without any real office; and that holy places, once a type, are, if now set up again, a frivolous fancy when judged in spiritual knowledge, whatever may be their merit in the eyes of the antiquarian or the architect.

These are "the times of reformation;" I speak not now of *the Reformation*, as generally understood when naming a famous era of European history, but of the emendation of religious principle, when "life and immortality were brought to light by the gospel," and which diffused such a light over the typical mean-

ing of the law, as to make it clear that the reality of all these figures and representations was obtained by the life and death and resurrection of Jesus Christ.

Thus, then, when we approach God in our devotions in a full apprehension of that reality, we possess the true purport, we comprehend the meaning of the types, and thus we grasp the truth without which there can be no true worship. If, in the weakness of our knowledge, or rather, we may say, in the depths of our ignorance, we return to the figure and the type, and endeavour to set up some theatic representation of the mysteries of the faith, then we forego the substance to catch at the shadow, we put ourselves in a situation in which the Jew may despise us and the Christian pity us, and thus, slipping down between the two religions, we obtain a part in neither.

But with all these considerations, there is a still deeper truth to seek for, which is at the root of them all, and it is this, that to obtain those realities in the knowledge of which all spiritual worship consists, it is requisite to understand the full import of the death of Christ. We are accustomed to hear that he is our great High Priest, and that he is made an offering for sin; but the Scriptures teach us more than this, and if that which they do teach on the subject were carefully considered, and duly admitted, all the propositions of spiritual worship would follow as a logical consequence. This then is the substance of the doctrine to which I refer. The high-priests,

during the reign of the Mosaic law, having to deal with imperfect atonements (for they were but typical shadows) could never, with the blood of slaughtered animals, really put away sin, so as to get rid of the guilt of it for ever, and thus render the worshippers perfect. If the priest could have done this there would have been no need to repeat the sacrifice ; but they were continually, daily repeated ; and this repetition argued their imperfection, and proved their inability to cleanse the conscience according to the institutions of the Mosaic ritual.

But in the day of realities, when the perfect sacrifice appeared, and was slain for us, the guilt of sin was absolutely put away, “perfection” in atonement was obtained, and the worshippers by faith in that sacrifice were reputed as perfect as if they had never sinned at all, “for by one offering he hath perfected for ever them that are sanctified, and we are sanctified by the offering of the body of Jesus Christ once and for ever.”

As an illustration of this, we are reminded that the priests of the old system were continually *standing*, “offering the same sacrifices which could never take away sin ;” but that our great High Priest having made his offering, and taken his own blood into the divine presence, “sat down at the right hand of God.” He was ordained to bring in perfection, and having done this, with the full acceptance of him who required it, he took his seat as one who had finished

his task ; knowing that this, his one offering, possessed all the qualities of perfection, that it made those who received it perfect in their consciences, and therefore never could be repeated.

Christ our Lord then has made ONE offering for sin, and any other offering but that alone is useless, nugatory, and superfluous, and moreover highly derogatory to the merits of him who made the offering.

The corollary to this would be that if perfection is obtained by this one atoning sacrifice, then all distance between God and those who worship in faith of that sacrifice is at an end ; there is no longer a holy place and a curtain to keep the people afar off, but they who are perfect can take their place where Aaron was permitted to enter only once in the year. The old priesthood of men is in fact abolished, and the priesthood of faith gives the privileges of Aaron to every believer.*

Is there anything like this affirmed in the Scriptures ? Let us hear : “ Having therefore, brethren, *boldness to enter into the holiest by the blood of Jesus,*

* On this subject the reader must consult the Appendix, No. 1, for further information ; in the meanwhile, it is satisfactory to observe, that the spiritual priesthood of every Christian is a principle making its way, however slowly, amongst thoughtful students of the Scriptures. In Archdeacon Hare’s admirable work, ‘ The Mission of the Comforter,’ I find the following remarks :—“ After the manner of the ancient Church, and indeed of all ages of the Church, except the Apostolic and that of the Reformation, Theodoret does not duly bear in mind the spiritual priesthood of every Christian ” (p. 441).

by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh, and having a high-priest over the house of God, *let us draw near with a true heart in full assurance of faith*” (Heb. x. 19). If Christians, those here addressed as “brethren,” have boldness, and are earnestly exhorted to enter into the holiest by the blood of Jesus, it is abundantly evident that they take the position which in the Mosaic ritual was awarded to Aaron, the high-priest, and to him alone, and was forbidden to any one else on the penalty of death. It is for this reason that St. Peter addresses Christians as priests, “Ye are a chosen generation, a royal priesthood, a peculiar people;” but never is it intimated in the New Testament that there was a separate class in the Christian body to whom this privilege was awarded, or that there were among them men whose office placed them nearer to God than the rest of the brethren, with powers of ministration at an altar, from which all others were excluded. If this had been an arrangement in the Church, then it is obvious that they could not have believed in the one satisfactory atonement of him who had been delivered for their offences and raised for their justification, and that, therefore, thinking it incomplete, they had again instituted a new priesthood to supply the deficiencies of the death and merits of Christ. This is indeed the true basis of existing priesthoods in Christendom, they do not accept the perfectness of the sacrifice of

the Son of God, they even consider it criminal to assert its perfection, and therefore in their Masses, or semi-masses, they are “continually offering the same sacrifices which can never take away sin.” But the sacrifice and offering of Christ satisfied the Apostles, and the church of their age, and the great strength of their faith made it impossible that any other priesthood than his should be so much as named amongst them,—the officiating priest had become obsolete with them, and had no place at all in their economy ; he was as completely dismissed from their sphere of sentiment and practice, as the sacrifice of lambs and goats, and the ashes of an heifer sprinkling the unclean.

It is, however, requisite to tarry yet awhile here, as we are on sacred ground, where the true tabernacle is pitched, and that not by the hands of man but by God himself (Heb. viii. 2). We have seen how the great High Priest has opened the way into the holiest of all for the Church, his body, which is raised up together with him, and made to sit in heavenly places in Christ Jesus. We may now observe that it is distinctly affirmed that the true propitiatory priesthood it is not transferable, and as a consequence that no one upon earth can pretend to be an official priest in the Church of Christ.

This is argued in the seventh chapter of Hebrews. We learn there that in the Aaronic priesthood there were many in that office ; that is, as soon as the High

Priest died, another was consecrated as his successor. Eleazer was the successor of Aaron, and so on continually to the end of the Jewish history: "They truly were many, because they were not suffered to continue by reason of death." This must be the fate of all earthly priests; they die and are put in their graves, and then a successor takes their vacant office.

This is verified before our eyes continually. We see it in the history of the Popes, we see it in that of some other great prelates; "they are not suffered to continue by reason of death." Having thus depicted to us the condition of these earthly officials, the Scripture next contrasts with them the Heavenly High Priest. "But this man, because he continueth ever, hath an unchangeable priesthood." You will see in the margin of our Bibles another translation proposed, and, as is often the case, a better one: "A priesthood which passeth not from one to another." This is the precise meaning of the original. In the English text only a part of the truth is expressed. True it is that an office which is not to be transferred is, in one sense, unchangeable, but we ought to know in what way it is so, and it is for this reason, "that it passeth not from one to another."

Whoever therefore amongst Christians, after this statement, takes upon himself the office of a priest, and as a priest stands at an altar, audaciously opposes the word of God, and in that which he is doing flatly contradicts it, saying, and in his own person confirm-

ing, that Christ's priesthood *does* pass from one to another. But these men not only boldly contradict the Scriptures, but they make Christ weaker than Aaron, for the high-priests of the law had this privilege at least, that whilst they lived none could take their office from them, nor officiate in it whilst they were alive ; but Christ lives for ever, and lives in eternal priesthood, yet so impotent is he according to this system that he stands in need of others to officiate for him, and that in the principal part of his duty and office !

Much more might be said on this head, but enough has been adduced to show the force of the argument. Nor are you to suppose that this is urged as a controversial point which might be omitted without inconvenience, for it tends direct to the very heart of our subject. The end of all this reasoning on the question is thus stated :—" Now of the things which we have spoken this is the sum ; we have an High Priest who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man."

When we have cleared our thoughts of all errors about the priest, and have come to comprehend the subject in the glorious light of the Gospel, we are brought at once to our proper place in worship, " the true tabernacle which the Lord pitched, and not man ;" or, as it is again described in the Epistle to

the Hebrews, “a greater and more perfect tabernacle not made with hands, that is to say, not of this building” (ix. 11). If that be our place of worship, where we are encouraged to “draw nigh with a true heart in full assurance of faith,” we are at once raised above all thoughts of earthly building and earthly representations of heavenly realities. Whatever the building may be,—a temple, a cathedral, or a stately edifice of any sort that pretends to dignify and ennable religion,—it is still “this building,” still of this earthly nature, put together by masons, brick-layers, and carpenters, and it is not where our hearts ought to be, above the poor contrivances of human ingenuity. We lift up our hearts into the presence of eternal realities; an eternal High Priest, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. We have an eternal union with him, for we are a royal priesthood now, and shall be kings and priests hereafter,—an actual tabernacle not made with hands, and therefore not needing repairs or fearing ruin; the possession of an eternal salvation, and the assurance of an eternal inheritance, and the expectation of a home not made with hands, eternal in the heavens. The Spirit that has quickened us into life, and made us one with Christ, (for He that is joined to the Lord is one Spirit,) meets us, and introduces us unto the holiest place, and by ineffable communications proves to us that we have *access* with the Father by giving us that peace, tran-

quillity, and encouragement which can be acquired no other way. We are then above "the worldly sanctuary," and care for none of its arrangements. We ask for the Holy Spirit to quicken, to purify, to strengthen, to illuminate us, and we desire no aid that comes not directly or indirectly from a spiritual source.

These things we obtain in the tabernacle not made with hands, and not of this building. Let those who know not how to worship in spirit and in truth heap up to themselves all the treasures of art to suit their religious solemnities; we cannot share with them in that banquet, which can feed only the mind and the imagination, but has nothing to offer to the spiritual nature of man.

Elevated, then, to the true place of worship, we must remember two things: (1) That, as it is the holiest place, so must it be in priestly standing and in priestly elements; and (2), that its object is to draw supplies of grace for that new nature which cannot find its proper nurture in the provisions of the worldly sanctuary.

It must be in priestly standing, and in priestly elements, that we sustain our worship. I have said that there is no distinct class or priestly order amongst Christians, for all are priests; the sacerdotal character in its true office of propitiation is the Lord's alone, who, having offered one sacrifice for sin, hath perfected for ever them that are sanctified; but all

who are born again into a new life, share that life with him, through his spirit (for if any man have not the spirit of Christ he is none of his), and, therefore, they share also with him his priestly standing in proximity to God, secured by the blood of the new covenant, without intervening curtain or barrier of separation. But though thus promoted, all their great concerns are either directly or indirectly connected with the sacerdotal office of the Lord ; whatever reference there may be to the blood of Christ in all this intercourse with God, or in their life as Christians, touches immediately on the priestly character of Christ.

These are the priestly elements of our faith and worship—they are Levitical ; for whatever we know of expiation, atonement, reconciliation, propitiation, is derived from the Levitical worship, fulfilled, enlarged, and spiritualized by the death and offering of our Lord. They were types or emblems before his death, they had become deep realities since his death. The kingdom of God, and of his Christ, is based on these, without these we have no Saviour, no redemption, no salvation ; and the faith of Christians, stripped of these, as some would strip it, fades away into a profitless unsubstantial dream, and is a mere rhapsody of words.

But Christians know how largely they partake of these elements, for the definition of us as believers is thus :—“ elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto

obedience, and sprinkling of the blood of Jesus Christ”
(1 Pet. i. 2).

We “have propitiation through faith in his blood,” “we are justified by his blood” (Rom. v. 9), “by the blood of Christ we are made nigh who were far off” (Eph. ii. 13), “by the blood of Christ we are reconciled who were enemies” (id. v. 6), “by the blood of Christ we have redemption” (Rom. iii. 24, 25), “which is also the forgiveness of our sins” (Eph. ii. 7); and that we might be kept in constant remembrance of this great priestly expiation, our Lord instituted the Eucharistic supper, in which he said of the cross, “this is my blood of the New Testament, which is shed for many.”

We never speak of his death without indirectly thinking of him in a Levitical sense. “He died for our sins according to the Scriptures,” that is, according to the teaching of the Old Testament, which had intimated in the greater part of the Levitical service, and in the direct predictions of the prophets, that he should “make his soul an offering for sin” (Is. liii. 10); for as “all things by the law are purged with blood, and without shedding of blood is no remission,” so our state of peace and reconciliation in the Gospel is by a constant reference to the sprinkling of the blood of Jesus Christ, the morning and the evening lamb of all evangelical worship.

Now the whole range of these thoughts is about invisible things. The High Priest cannot now be

seen, our atonement through his blood is invisible, the forgiveness of our sins is not an object for the senses ; his death and resurrection and glorious ascension are known by faith and not by sight. But yet they are not merely abstract propositions, like metaphysical lore meant for the understanding alone ; but they are expressions of realities for the heart to apprehend, which have ministered joy and satisfaction to myriads, and which, when there has been nothing to see when they were enunciated, and with no material object to embellish them, have brought assurances of happiness and blessing in the midst of many and great afflictions, in sorrows unspeakable, in pains of the body and of the mind, and on the bed of death.

How comes this ? is it by a process of the imagination alone ? Ah ! wonderful teaching, which can thus vivify the imagination by a few texts of Scripture, in all ages, and in all parts of the world, and amongst all people, nations, and languages ; which can, with all the novelty and freshness of a new discovery, gladden the heart and revive the spirits in these days as efficiently as it did eighteen hundred years ago ; which can bridge over the chasms of space and time with an identity of feeling and language, whether it be ages ago or to-morrow, whether it be under the rising or the setting sun.

No, these invisible treasures are unlocked by the Lord of Life, the Comforter, the Spirit of Truth, whose office is to guide into all the truth, to receive

of the things of Christ, and to show them unto us, and to glorify him who sends him. Spiritual worship looks then thus high to meet* the Lord and Giver of Life in all his dispensations of grace to the soul, that he may advance that work of the new creation which he has already begun in us, and that he may not leave us to the desolation of our own spirits, but may bring forth us as the fruits of the new nature which we have by a communication of the Spirit of Christ.

But here I will quote a remarkable passage from the writings of Barrow:—" As the Holy Spirit does alter and constitute our dispositions, so He directs and governs our actions, leading and moving us in the ways of obedience to God's will and law. As we

* The following Collects show both the sentiment of antiquity on this subject, as well as the authentic teaching of the Church of England:—

" Grant to us, Lord, we beseech Thee, the spirit to think and to do always such things as be rightful, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy holy will " (9th after Trinity).

" O Lord, forasmuch as without Thee we are not able to please Thee, grant that Thy Holy Spirit may in all things direct and rule our hearts " (19th after Trinity).

" God, who at this time didst teach the hearts of this faithful people by the sending to them the light of Thy Holy Spirit, grant to us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort, through the merits of Christ Jesus our Saviour " (Monday in Whitsun week).

" O Lord, from whom all good things do come, grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same, through our Lord Jesus Christ " (5th after Easter).

live by him, having a new spiritual life implanted in us, so we walk by him, *by his continual guidance and assistance*. He reclaims us from sin and error, supports and strengthens us in temptation, advises, excites, encourages us to works of piety and virtue; particularly he guides and quickens us in devotion, showing us what we ought to ask, raising in us holy desires and comfortable hopes thereof, disposing us to approach God with fit dispositions of love and reverence and humble confidence.

“It is also a notable part of the Holy Spirit’s office to comfort and sustain us in all our religious practice, so particularly in our doubts, difficulties, distresses, and afflictions, to beget joy, peace, and satisfaction in us in all our doings and in all our sufferings, whence he has the title of Comforter.

“It is also a great part thereof to assure us of God’s love and favour, that we are His children, and to confirm us in the hopes of our everlasting inheritance. We, feeling ourselves to live by Him, to love God and goodness, to desire and delight in pleasing God, are thereby raised to hope our heavenly Father loves and favours us, and that he, having by so authentic a seal ratified his word and promise, having already bestowed so sure a pledge, so precious an earnest, so plentiful first-fruits, will not fail to make good the remainder, designed and promised us of everlasting joy and bliss.” (“Whitsunday Sermon.”)

Thus did the divines of the Church of England

write two hundred years ago, in the dialect of the ancient faith, believing all the statements of the Scriptures, and fearing no ridicule of a supercilious generation when they uttered all they believed. They who could thus explain the mystery of our faith knew well that a Christian is not merely a creature of education, and that education and religious association cannot, beyond a certain point, advance any one into the school of Christ, for they understood all the meaning of those memorable words, "no man can say that Jesus is the Lord but by the Holy Ghost." The words may be pronounced, indeed, by the scholars of an infant school, or even by a clever parrot, but no one can by his unaided nature say that Jesus is the Lord of salvation and of life, confirming the statement made by his own knowledge that it is indeed true.

But it was amongst those who could make this statement from their hearts, that the name of Christ was the key-note of all the harmony of their worship; and when thus assembled together for that purpose, they had no need of those material and external accompaniments, without which many suppose in these days that there can be no worship at all. Their minds and wishes were turned to spiritual wants, and to the whole range of those almost countless benefits which the Holy Spirit could impart to them in sustaining their growth as the branches of the mystical vine. Thus where St. Peter is speaking

of the worship of Christians, he first names Christ as a living stone, and then adds, “to whom coming, though he be disallowed of men, yet chosen of God and precious, ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God.” The holy priests here are all believers, and they come to offer spiritual sacrifices ; for be it observed that *these* sacrifices are often mentioned, but no sacrifice of an official priest offering for “the laity.” The offerings of the holy disciples of Christ are thus mentioned :—“ I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service ” (Rom. xii. 1). “ By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name ” (Heb. xiii. 13). “ I have all, and abound : having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God ” (Phil. iv. 18). For all works of love in the name and spirit of Christ are a part of the worship of God which he seeks for, and they keep up the incense of the offering of Christ himself. “ Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour ” (Eph. v. 1).

Let it not, however, be affirmed that the Father of mercies is only to be approached by the proficients of

spiritual attainments, for the first step towards Christ is a belief of the merciful nature of God; and this presupposes a consciousness of sin, of its guilt and pain, not to be removed by any other method than by the exhibition of pure mercy. No expression is more common than this, that "God is merciful;" but it has a far deeper meaning than that generally attributed to it, for it does not merely inform us, in a loose and general sense, that God is kind and good, but it expresses this truth, that where God might in all justice severely punish, he chooses rather to abstain from punishment and freely to pardon, "keeping mercy for thousands, forgiving iniquity, transgression, and sin" (Ex. xxxiv. 7).

The heartfelt belief of this truth is the great primary act of spiritual worship, in which multitudes have for the first time drawn nigh unto God, that they might afterwards be admitted into all the riches of his pardon and his grace, and be reckoned amongst those who are justified and sanctified in the name of the Lord Jesus and by the Spirit of our God.

Now our Lord, who taught but little on the direct point of our justification, as it was afterwards developed by the Apostles and ministers of the word, has, nevertheless, in one striking instance, entered on the subject, and he has shown us how a simple belief in the mercy of God, applicable to great sins, is a preface to justification.

Two men, said he, went up into the temple to pray;

—a Pharisee and a publican. The Pharisee was a very respectable man, and tolerably instructed, too, in some points of theology, for he thanked God, attributing it to his grace that he abstained from many sins ; moreover he could recount, and truly, that he attended to his religious duties, that he prayed, and fasted, and punctually paid his tithes without any reservation. All this was very well ; but the publican stood afar off, in some obscure part of the courts of that great building, not daring to lift up his eyes to heaven, and there he timidly ejaculated, in his sadness of spirit, “ Lord be merciful to me a sinner.”

That he was indeed a sinner is plainly intimated in the parable ; that he went to the temple as a sinner is part of the story. He was not a respectable man, his conscience would not allow him to think so ; nevertheless the result was, “ he went down to his house justified rather than the other.” This was justification by faith in the mercy of God, for he went down to his house *justified*, or, at any rate, much nearer justification than the righteous Pharisee. He had believed in the mercy of God, unbought, unpurchased, unattracted by *congruity of grace* through good works ; unmerited, and undeserved.

This is our Lord’s description of an act of worship for our instruction ; certainly it was in spirit and in truth, and he meant us to understand how great sinners can approach to his Heavenly Father, trust-

ing in his infinite mercies, and believing in his goodness. When there is great need felt, there will be great truthfulness in supplication, and the truthfulness of prayer constitutes its beauty with him who receives it, and is often the ground of success to him who offers it.

We have moreover every possible encouragement in the Scriptures to seek God with all our hearts in our distresses and anguish of spirit. See how this is taught us in the 50th Psalm. There a solemn proclamation is addressed to all the world to hearken to the words that God is about to utter. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." "Gather my saints together; those that have made a covenant with me by sacrifice." What is this great congregation thus summoned to hear? "I will take no bullock nor he-goat out of thy folds; I will not eat the flesh of bulls nor drink the blood of goats." Here then there is something to be heard above the law, for the law prescribed all these sacrifices; but the proclamation then goes on:—"Call on me in the day of trouble, I will deliver thee, and thou shalt glorify me." This is in fact a lesson to all the saints of God throughout the whole world, to teach them the mystery of true worship; no ceremonies and pomp of religion, but the heart pleading with God its real wants. It also intimates that the true worshippers shall have their "days of trouble,"

plenty of them, and very dark ones too ; but those are the seasons when their worship will be brightest, and when God will be most glorified. He will hearken to the prayers of his people, and not forget their pleadings.

Then does praise follow as the natural associate of prayer, and thus do they together constitute a sort of atmosphere from which the Almighty is never far absent, or rather we should say when he is always to be found ; " For thus saith the High and Lofty One, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Let not then the humble and contrite look in despondency on their sad case, as if they had no comforter, but let them contemplate the Almighty, even in the majesty of his eternal and holy attributes, as dwelling also with such as they are. He is eternal, and has been from everlasting ; he dwells in heights of greatness and sanctity which we cannot conceive, yet even there is he an associate with the meek and contrite, with the humble and lowly in spirit, and it is an occupation which he does not disdain to revive their confidence, and raise their drooping spirits. He therefore himself approaches us in spiritual worship, and on this assurance we approach him. The Almighty who inhabits eternity will hold communion

with us through the spirit, and in that spirit we can hold communion with him. We seek him not in the language of the world's wisdom, nor do we hope to arrest his attention by the persuasiveness of our eloquence; but in the utterance and sentiment of the holy place where God himself dwells, we state our case, even in the universal language of the heart, well understood by him to whom all languages are addressed in a full persuasion that he interprets them all aright.

Thus, then, if we be ignorant people, slow of speech, and mastering but a small range of words, yet if our faith be sure, we have a mighty helper, "for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered."

Neither is it requisite for us to seek a consecrated edifice for the better hearing of our prayers; for our Lord, who has in three instances entered on the question of the place of prayer, has not only omitted to recommend a consecrated building, but has, by inference, suggested that nothing of the sort would be wanted for his disciples. The first instance is in one passage of Scripture which has furnished a text to all these remarks, and which informs us that our Lord said to the woman of Samaria, " Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; but the hour cometh when the true worshippers shall worship the Father in spirit and in truth,"—words

which plainly intimate that true spiritual worship is not confined to any place, but that all places are holy where there is faith to consecrate them. But in another passage the great Master was somewhat more particular, for he really did recommend a place for prayer. "When thou prayest," said he, "thou shalt not be as the hypocrites, for they love to pray standing in the synagogues, and in the corners of the streets; but thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." (Matt. vi. 6.)

Here then a place of worship is enjoined. It is not a church, nor a temple, nor a cathedral, but a closet; and something moreover is said about its construction, for it is to have a door! Now, as this is the only passage in the New Testament in which our Lord appears as recommending anything of the sort, marvellous it is that closets should have been wholly disregarded in all ecclesiastical appointments, that no architect of any of the ages of church architecture should have ever have thought of this place of worship, and that none of the ecclesiologists and restorers of antiquity should ever have troubled themselves about it, though it is sanctioned with the highest recommendation that can be named amongst Christians.

Whatever may have been the thoughts of our Lord on public edifices for religious purposes, we can only conjecture: first, by such inference as may be drawn

from his total silence on the subject, and, next, by the general tone of his teaching, which, to put it gently, favours nothing of the sort ; but here, in this instance, we see he has actually recommended a place of worship, and by that very recommendation, we should not be far wrong in interpreting his sentiments on consecrated buildings,—supposing it possible that his immediate disciples could ever have so far retrograded in evangelical knowledge as to have attempted to construct holy buildings.

But, once again, our Lord has spoken on the subject, and has enlarged the rule which defines the place where we may pray. “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For WHERE two or three are gathered together in my name, there am I in the midst of them” (Matt. xviii. 19).

The place is nothing, but the gathering together of two or three in faith constitutes the spiritual worship : they, the true worshippers, make the true temple, which will indeed be holy if the Lord himself be in the midst of it ; and as he has promised this, do we not at once see the true consecrated building, not made holy by sacerdotal rite and liturgical solemnity, but by the word of him who has purchased the Church with his own blood ? “Know ye not that ye are the temple of God,” asked St Paul of the Corinthians, “and that the spirit of God dwelleth in you ?”

If you know this, there will be no question about the true Church, whenever two or three of you are gathered together in the name of Christ, "in whom all the building, fitly framed together, groweth into an holy temple in the Lord" (Eph. ii. 21).

Let us not then be overawed with the fictions of a spurious antiquity, which has imprisoned holy places within the periphery of chiseled stone, or closed it down under groined roofs and domes; but let us turn to the temple of God as described in the theology of the New Testament, where we find it to be a moveable edifice, and a growing one, and therefore of a nature to elude the handling of the antiquarians and ecclesiologists. "Where two or three are gathered together," is a law that defies fixture and established locality. It is not that "old parish church," that venerable object, which has occupied the ground where it now is, for the last six or seven hundred years, and may still stand in picturesque decay some centuries longer, but it is perhaps in the woods, and to-morrow may be on the heath, or in the green lanes under the hedges, or in the hovel or the upper chamber. It may be gathered round the bed of some poor Christian, from whose eyes this world is fading away in glimmering indistinctness, whilst two or three believers are invoking the Saviour's name to usher his beloved one, through the valley of the shadow of death, into the sunshine of the eternal fold.

It may be that the true temple is on board a ship in

the midst of a tempest, the masts crashing overboard, the waves sweeping clean over the decks, whilst vain are the strength and courage of man. There two or three, in the name of Christ, may be putting up their prayers, a feeble effort indeed in the esteem of the godless, but louder than the thunder and the roar of the deep to reach the ears of him who has said, “call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.”

And here I would observe that the assertion of the true Christian temple is not merely the exhibition of a point in theology, but carries with it very obvious practical inferences. St. Paul made use of it for this purpose:—“*What agreement*,” said he, “*hath the temple of God with idols?* for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people” (2 Cor. vi. 16).

What agreement hath the temple of God with idols?—a question to be put not only to those who bow down to crucifixes and statues of the saints, and who kiss the feet of the images; but to all those also who have so beguiled their understanding as to believe that an altar and a fine reredos or a rood-loft are holy; and who think they are doing God a service when they bedizen churches with garlands, or behold with awe the processions and genuflexions of the clergy, or whisper the secrets of their peccadilloes to the pretender of the confessional. Whoever is treat-

ing as holy any person or thing not quickened with the spirit of life in Christ Jesus our Lord, is trifling with an idol ; but this no one can do, who himself, “in the law of the spirit of life,” has understood the mystery of the living temple of God.

But there are writers, of the symbolical school, who fancying that the mysteries of the faith are to be figured in church architecture, assure us that their mode of worship is heavenly, because heaven itself is represented by the choir of the cathedral, or the chancel of the church, where God is more particularly worshipped, as they pretend, on their stone altars, and with the ministration of the priests, who are like the angels round the throne. Thus, their great authority, Durandus on ‘Symbolism,’ tells us that the chancel “is more holy than the nave” (p. 25), and there the singers represent the heavenly host praising God in heaven, etc. etc.

Such is the heaven of these people, who seem to read the Scriptures as if it were written therein, “God is corporeal, and all they that worship him must worship him in corporeal form, and in material representation.” But heaven is set before us in a different light in the pages of the Scriptures, for there it is written of the heavenly Jerusalem :—“ And I saw NO TEMPLE THEREIN, for the Lord God Almighty and the Lamb are the temple of it ; and the city had no need of the sun neither of the moon to shine in it, but the glory of God did lighten it, and the Lamb is the light thereof” (Rev. xxi. 22).

If then our worship on earth be, as it ought to be, a preparation for the worship in heaven, we should here, on earth, be constantly adapting and maturing our faculties for the enjoyment of our portion in eternity,—a worship without a temple, and a service without a ritual. Church architecture, ecclesiastical pomps, and the science of ornament can have no place there; in the presence of God the world's notions of beauty and solemnity fade away, and the nearer we approach him, the less rational, nay, the less tolerable do they appear to us. But the reverse of this is also true,—the further we are from God, and the less do we understand of His glory as it is seen in the face of Jesus Christ, the more palatable, the more *holy* to us, seem all the “beggarly elements” of a “worldly sanctuary.” When the mind of man is empty of the graces of God, and contemplates the riches of Christ in the spirit of the world alone, there is a vacuum to be filled up by everything that the senses can lay hold of; and when that has been procured, which thoroughly satisfies the taste and the imagination, however uninformed and corrupt they may be, then is it supposed that he has secured “the beauties of holiness,” and that his deity must be as well pleased with his labours as he himself is. In this way all the idols of the world have been and are to this hour worshipped; and to this natural idolatry, this religion of nature, every child of man, who turns his thoughts to religion at all, is sure to incline. We see the

natural inclination strongly developed now before our eyes, in the strenuous efforts that are going on to recover, by careful study and accurate imitation, all the practices of a sensuous religion that prevailed in the dark ages. When Durandus is a text-book for the study of the glory of God, we may be sure that the heart of the students has waxed gross, and that they cannot comprehend their delusion, to say, "Is there not a lie in my right hand?"

But if, as we have said, nature herself prompts us not to cultivate a spiritual, but a material worship, how can we run counter to such influence? What can be our authority for so doing, and what our hopes of success?

Our authority is in the whole scope of the Gospel, and the doctrine of the divine Master; our hopes of success are in the auxiliary strength and new inclinations promised to us with the Spirit of God, which will lead us out of the labyrinth of nature into all the truth. The disciples of Christ avowedly stand on a principle superior to that of nature; they are twice-born men,—they have been born of their mothers, and born again in spiritual regeneration, and, therefore, they are prepared not so much to combat their nature in its religious propensities, as to rise above them. They know more than nature can teach them, and, with superior knowledge, they have acquired a disposition also to give the highest place in their affections to those spiritual discoveries, which, in the

light of nature alone, they could never have appreciated nor recognized. We see this expressed in the Scriptures in the following words:—"The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned—but *we have the mind of Christ*" (1 Cor. ii. 16). Now, if this bold assertion be true, that we have the mind of Christ, surely, in the subject before us, we must coincide with the sentiments of our great Master; but the agreement can only be by spiritual discernment, for if we be such only as nature has made us, and if we are philosophizing on the mystery of worship by our natural understandings alone, we cannot comprehend the subject—it will be foolishness unto us, and we cannot know it; our deductions will be those of nature, and we shall be Pagans, and not Christians, in the worship of God.

It is not, however, to be expected that human nature will acquiesce in this doctrine, and allow it to take its course without resistance and opposition. This would indeed be unlikely, and we see the improbability of it in the Gospel history, which tells us that it was one of the principal accusations against our Lord, and which brought him to the cross, that he (with a spiritual meaning which his accusers could not comprehend) had uttered profane sentiments against the temple of Jerusalem, that grand centre of the national religion, which, with its magnifi-

cent service, thoroughly satisfied the natural inclinations of the people. "This fellow said, I am able to destroy the temple of God, and to build it in three days." The words which had given so great offence he had indeed uttered, though not precisely as his accusers reported. "The Jews said unto him, What sign shonest thou us, seeing thou doest these things ? Jesus answered, *Destroy this temple, and in three days I will raise it up.* Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ? *But he spake of the temple of his body.*"

The Jews, who interpreted the words of our Lord as if they were the vaunt of one who would pass himself off as a wonderful magician, were incapable of understanding their hidden meaning, even if he had attempted to explain it to them. What temple could he be talking of but the great temple of Jerusalem ? And if they had been told that it was spoken mystically, of his own body, that would have been still more unintelligible. A man's body a temple ! a man a temple ! Inconceivable absurdity of fanaticism and imposture ! So would the scribes and Pharisees have argued then, and so do they argue now to this day.

Well, then, let us inquire whether in this great subject we have indeed the mind of Christ. When the Evangelist records the memorable enigma, he adds, "When therefore he was risen from the dead, his disciples remembered that he had said this unto them, and they

believed the Scripture, and the word which Jesus had said."

The resurrection of our Lord from the grave on the third day would explain part of the dark saying, but there would still be wanting an interpretation of the mystery of "the temple," and that interpretation is to be sought in the spiritual institutes of "the deep things of God." We must first consider the general object of the temple in the days of the Mosaic worship. It was to concentrate the thoughts of Israel into one point,—to teach them that there God was to be found by sacrificial service, and to assure them that there he resided as the protector and benefactor of his people. The temple was the meeting place of Jehovah and Israel. Whilst the people were migratory, and had no fixed residence, the place of worship was a tabernacle, a tent, or, as we may call it, a moveable temple. When the days of their wanderings were over, and they were established in the land promised to them, then the tabernacle was superseded by the temple, but either in one or the other God was there to be found, and there was the place of blessing for Israel. The promise was clear: "I will set my tabernacle among you, and I will walk among you, and will be your God, and ye shall be my people" (Lev. xxvi. 12).

Now, when our Lord had finished the work of righteousness, all this was accomplished in his person in perfection and certainty, which before had been

imperfect and conditional. The sacrificial service and priesthood of man, a system of figures, were fulfilled and made real in the sacrificial offering of Christ, as we have already stated, and in him God and man were brought together, for they were united, and, as it were, cemented according to those wonderful expressions of Scripture, the exceeding wealth of which even the most spiritual disciples of Christ are slow to estimate. "*I in them, and thou in me, that they may be made perfect in one*, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (John xvii. 23).

But this perfection of union took not place, nor could take place, till our Lord was raised from the dead. His resurrection was the evidence of the perfection of his work, for he had descended into the grave with the weight of our sins imputed to him, and under the malediction of the law for having ventured to put himself in our place, that is, in the place of transgressors.

Laid in the grave for sin, he woke on the third day victorious over death and the venom of its sting; and rose up from the dead free, disenthralled, and righteous.

He brought in everlasting righteousness, and made an end of sin. He died unto sin once, but death had no more dominion over him. If he had not risen from the dead the Sin-bearer would have failed in his undertaking, sin laid to his charge would have been

too strong for him, and he would have perished in his great attempt of saving our race.

The Sin-bearer being thus free, and having broken the bars of death, we, if we have faith to take him as our Sin-bearer, obtain in his resurrection our own acquittal and justification. As “the Lord laid on him the iniquity of us all,” so does our faith place our sins on his head on the cross; and as his resurrection is the evidence that he has risen above that load, and is acquitted, so are we acquitted with him. “He was delivered for our offences, *and raised again for our justification.*” Much is said about Christ dying for our sins, but that is only half the statement; *he rose for our sins also*, and had he not done so his sacrifice would not have surpassed the benefit of the Mosaic sacrifices.

Hence the Apostle says: “If Christ be not raised, your faith is vain; ye are yet in your sins” (1 Cor. xv. 17); words which plainly imply that our justification and righteousness are intimately complicated with the resurrection of our Lord, and that his life recovered from death, and vindicated from the grave, was the essential element of our acceptance and salvation. Imputed sin was the occasion of his death, inherent righteousness was the cause of his resurrection. We then descend* with him into his grave

* This is powerfully taught by Luther. “This doctrine of faith, therefore, must be taught in purity, namely, that as a believer thou art by faith so entirely united to Christ, that he and thou are made, as it were, one person; that thou canst not be separated from

and die, and rise up again with him into righteousness and live. “The law of the spirit of life in Christ Jesus has made us free from the law of sin and of death.”

We do not, therefore, wonder that in the great question of our justification, when we take a survey of all that was done to effect it, we should desire to go beyond the cross to the grave of Christ, to ascertain what death has done with our substitute; and seeing that the grave is empty, and the seal broken, and the stone rolled away, we enter into the sepulchre, and hear the words of our salvation, “Ye seek Jesus of Nazareth, which was crucified. He is risen; he is not here; behold the place where they laid him.”

Here, then, is an end of our transgressions; he who stood in our place, and was voluntarily reckoned one of us, and was bruised for our iniquities, and died for our guilt, is acquitted, revived, and in the power of an endless life. He who laid on him the iniquity of us all, has raised him from the dead. “Who then shall lay anything to the charge of God’s elect? *it is*

Christ, but always adherest so closely to him, as to be able to say with confidence, I am one with Christ; that is, Christ’s righteousness, his victory, *his life, death, and resurrection are all mine*. On the other hand, Christ may say, I am that sinner; the meaning of which is, in other words, his sin, his death, and punishment are mine, because he is united and joined to me, and I to him. For by faith we are so joined together as to become one flesh and one bone; we are members of his body, of his flesh, and of his bones; so that, in strictness, there is more of an union between Christ and me than exists even in the relation of husband and wife, where the two *are considered as one flesh.*” (Commentary on Galatians.)

God that justifieth. Who is he that condemneth? It is Christ that died, yea RATHER, THAT IS RISEN AGAIN.” (Rom. viii. 33.)

To participate then in the spirit of Christ, is to participate in that of which his spirit is conscious, a victory over sin and death. He sees of the travail of his soul and is satisfied, and we understand for what object that travail was, and partake of his satisfaction.

In this way St. Paul described the peace which his soul enjoyed. He never forgot that his new Christian life was sustained by a participation of the spirit of his Saviour, and on great occasions he enunciated that wondrous mystery in the most solemn words. “I am crucified with Christ, nevertheless I live, yet not I, but *Christ liveth in me*; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.”

Here, then, we gather together the scattered threads of the argument, and we say that Christ, now raised from the dead, and united in life with his people, constitutes the temple of God. All the objects for which a temple was instituted are effected in our risen head. He is with God, and we “sit in heavenly places with him.” He has brought in everlasting righteousness, and we are “the righteousness of God in him.” He is the chief corner-stone, elect, precious; and he is the high-priest over the house of God; and we, united with him the living stone, are “lively stones, built up a spiritual house, a holy priesthood.”

to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5).

• This, then, is the true temple of God, raised up in three days, to last through all eternity: and if we would have our worship on earth resemble that which is in heaven, then must there be no temple amongst us, such as is understood in the usages of the world. Our hearts, taught by the spirit of Christ, cannot be elevated, but rather will be depressed and afflicted by those elements of pagan worship, the sacred edifice, the fane, the altar, the inner sanctuary, the priest, the incense, the gorgeous vesture, and the stately procession. Let those who have a taste for such things cultivate anthems and warbled song in canticle and antiphony, and let their stupendous organs make the windows quiver with their roar; we interfere not with their amusements, but better things are prepared for us, when we come together in faith to "see the power and the glory, as we have seen it in the sanctuary."

Thus have I endeavoured not to teach, but to remind Christians of their high position, that they may reflect on their duties in the day of trial, and "know how they ought to behave themselves in the house of God, which is the church of the living God, the pillar and the support of the truth" (1 Tim. iii. 15). And, indeed, after these lofty considerations which have occupied our attention, and after these various solemn thoughts drawn from the Divine Word, it seems a deep descent and a humiliation to be obliged

to hear even of those childish trifles, which within the last thirty years have been brought forward, and commended as elements of holiness.

If these remarks were addressed to a parish, I might add a popular argument on the encouragement which this new form of worship holds out to Fng-land's ancient enemy, the Papal power, and I might say not a little of the notorious and multiplied conversions to the Papal creed, of which it has been the prime mover; but I do not undertake the cause of Protestants,* of whom the Scriptures make no mention; nor are the interests, the dangers, or the welfare of any established church, questions to be treated here. With those only who "love the Lord Jesus in sincerity" can these observations carry any weight, but

* The homilies of the Church of England view the Papal power with horror, and deprecate its revival in this country as the greatest of calamities. Take this a specimen:—"Such were the Popes and prelates of Rome for the most part, as doth well appear in the story of their lives; and, therefore, they are worthily counted amongst the number of the false prophets, and false Christs, which deceived the world a long while. The Lord of Heaven and Earth defend us from their tyranny and pride, that they never enter into the vineyard again, to the disturbance of his silly [innocent], poor flock, but that they may be *utterly confounded and put to flight in all parts of the world!*"

No book, that I know of, has protested with greater vehemence against superstition, and "all outrageous decking of churches." If it be true, as I hear it affirmed, that the Christian Knowledge Society has of late years ceased to issue the 'Book of Homilies,' we can well understand the reason. It must be very inconvenient to those who are rushing into the practices which that book denounces, to offer to the public the authentic evidence of their own condemnation.

they will recognize the truths which they have received, and will feel that no new and strange doctrine is here adduced, however imperfectly it may have been put before them.

To you, then, disciples of the Master, I say that by these things which you have believed, and by that grace which has brought you to believe them, you can discern the dark shadow creeping over the light of the evangelical day, and you know that a total eclipse of the truth is a probable consequence of what you see. Others may rejoice in the coming darkness, because they love not the light, but you are children of the light and of the day, and therefore the home of your life must be where the light prevails.

Let no man deceive you, " for he that is spiritual judgeth all things " (1 Cor. ii. 15). There may be many forms of deception, but if you should begin to feel an inclination to the outward ornaments of worship, whether commended by eloquence or respectable example, or plausible show of sanctity of manner, or by your own natural taste for the picturesque, gliding imperceptibly from the attractions of nature and art in secular exhibition to the picturesque in ecclesiastical form, then look to it that you are not wandering from the place to which you have been raised with him who rose from the dead, to identify yourself with those who understand not the principles, the hope, or the life of your redemption, and who, in one word, are " aliens from the commonwealth of Israel."

Whenever you hear high commendations of the practices of antiquity restored to ecclesiastical usage, and when they talk of the great stones of the temple, and of its beauty and majesty, then look with the eyes of faith at him “in whom all the building fitly framed groweth unto an holy temple in the Lord;” and whilst they are praising this worldly sanctuary and all its excellent services, remember that “one greater than the temple is here.” In him see all complete that all temples have been in vain endeavouring to effect since the world began. Do not be persuaded to go one step backwards to their mimicry of Mosaic ordinances, and their abolished types; look with steady vision to the veil of the Temple, rent in twain from the top to the bottom by the death of Christ; leave the world’s artificers to stitch up the rent as well as they can, and to patch up the old rags; but firm in all that you have received and believed, and knowing how you have received it, reply to all their false logic, “God is a spirit, and they that worship him must worship him in spirit and in truth.”

POSTSCRIPT.

HAVING thus considered some of the most obvious aspects of the subject, in its higher phase, we may now add a few words of criticism on those arguments and practices by which the truth of Christian worship is ordinarily opposed. The arguments may be many, but there is one principle on which they are all based, and it is this, *the gratification of the senses*, to which an ornamental religious service ministers in many ways.

The spiritual view of worship absolutely excludes the gratification of the senses, and appeals to the reason of man instructed and elevated by spiritual information.

There can be no concord between such views,—their opposition is irreconcilable. The spiritual worship looks down on the sensuous as debased and infantile, suitable to the vulgar appetite of man, and whatever there is of the animal within him, but utterly unworthy of the proficient in Christian elements.*

* “When for the time ye ought to be teachers, ye have need that one teach you again which be *the first principles of the oracles of God*, and become such as have need of milk, and not of strong meat.” (Heb. v. 12.)

The sensuous worshippers, on the other hand, hate the spiritual system, as denying all that they value, robbing them of their choicest gratification, and virtually condemning their notions of holiness.

If it be right to worship God in Christ, according to the principles which we have been advocating; if it be right or allowable for two or three to meet together in an upper chamber, or anywhere that convenience may dictate, and without parade, ceremony, scenic robes, clerical caste, or ritual, to pour out the heart in prayer to God, and to break bread according to the practice of the primitive Christians,—then those who worship with external adjuncts indispensable in their system, and which demands a very long list of ceremonies and temple furniture, must be either in a state of childish ignorance of all things which they ought to know, or must have deliberately given themselves up to the allurements of superstition.

As it must be hopeless to defend an ornamental and priestly worship by reference to the New Testament, it is absolutely requisite to seek elsewhere for arguments and example, and this *must be* in the great dark wilderness of tradition, to which ultimately all the advocates of sensuous worship refer, as to their second Bible, but yet not unfrequently investing it with such high authority, as virtually to set aside all the doctrine of the New Testament.

If the traditionists, that is, the partisans of sensuous worship, be right, then all that we have adduced from the New Testament in this inquiry must be erased, and there must be another Gospel than that which we have understood. And to them there is another Gospel, that which is not written, but which is set before their senses in old churches, and which they declare visibly repre-

sent to their understanding, the counsels of God in “the sublime mysteries of the Christian religion.” To these people truly there are abundant “sermons in stones,” preached by Popish architects in the middle of the dark ages; and a minister of the Gospel cannot be better occupied, in order to advance in holiness, than in studying these sermons, “because* in the complete development of Christian architecture we see the projection of *the mind of the Church*” (in the thirteenth and fourteenth centuries).

Their grand principle is this, that the whole apparatus of their worship,—if faithfully copied from the usage of the dark ages,—its edifices, its furniture, dresses, and decorations, are symbolical, or, as they sometimes style it, *sacramental*; and that every item is meant to represent some mystery of the faith, and to present it perpetually to the worshippers for their contemplation and edification. To use their own words, they say, “we mean to convey the idea that by the outward and visible form is signified something inward and spiritual; that the material fabric symbolizes, embodies, figures, represents, expresses, answers to some abstract meaning. Consequently, unless *the ideal be itself true*, or be rightly understood, he who seeks to build a Christian church may embody a false or mistaken ideal, but will not develope the true one.”†

Now when we remember the time when churches of the right sort were constructed, we shall be at no loss to understand the import of the “true ideal” according to these teachers; nor can we misunderstand their intentions in so earnestly endeavouring to induce the present generation to adopt “true church architecture;” for as

* Preface to the ‘Rationale’ of Durandus.

† Ibid. xxvi.

this can only be effected by first adopting "the true ideal," the students of this holy science will not attain to perfection till the religious sentiments of the days of the Plantagenets be heartily embraced.

This now brings us to the consideration of a volume of no small importance to the party, the chief text-book of their scientific theology. In the year 1843, the Rev. John Mason Neale and the Rev. Benjamin Webb published a translation of the 'Rationale' of Durandus. The title of the book is 'The Symbolism of Churches and Church Ornaments, translated from the Rationale Divinorum Officiorum by William Durandus.'

Durandus, Bishop of Mende, was born in 1220, and died in 1296. He was chaplain to Pope Clement IV., and legate to Pope Gregory X. at the Council of Lyons. He was also Captain of the Papal Forces, and gained considerable military renown in storming cities and defeating the Pope's enemies. His spiritual attainments are seen in his 'Rationale.'

The pious captain begins with appropriating all the portions of the Scripture to the edifice of a church, which apply properly to the mystical body of Christ. He tells us that the Church of God is called the House of God, the Lord's House, Basilica, Temple, Ark of the Testimony, Martyrium, Oratory, *the Body of Christ*, a Bride, a Mother, etc. "The setting up of an oratory, or a church, is not new, FOR the Lord commanded Moses in Sinai, that he should make a tabernacle of curiously wrought metals, etc.; from both of these, namely, the tabernacle and temple, doth our material church take its form. In its outward portion the laity offer the prayer, and hear the word; in the sanctuary the clergy pray, preach, offer praises and prayers. The material church, wherein the people assemble to set

forth God's holy praise, *symbolizeth* that Holy Church which is built in heaven of living stones. . . . The two choirs of choristers typify the angels, and the spirits of just men, whilst they mutually and cheerfully excite each other in their holy exercises. . . . The towers are the preachers and prelates of the Church, which are her bulwarks and defence. . . . When a church is to be built the bishop must sprinkle it with holy water, to banish the evil spirits, and lay the first stone, whereon a cross must be engraved. The pinnacles of the towers signify the life or the mind of a prelate, *which aspireth upwards*" [not always].

"The cock at the summit of the church is a type of preachers, *because* the cock, ever watchful in the night, waketh the sleepers, predicteth the appearance of day, *but first exciteth himself to crow by striking his sides with his wings*. The cock is the preacher, who saith, 'Woe to them asleep! Awake thou that sleepest!'

"The glass windows in a church are Holy Scriptures, which expel wind and rain, but transmit the light of the true sun, that is, God, unto the hearts of the faithful." To which we may add as a note, that as all church windows are now stained, according to the holy custom of the dark ages, and thus transmit the light of the sun in false colours and broken rays, so are the Scriptures set forth in the churches, distorted and misrepresented, to prevent the true light of the Gospel of the grace of God from reaching "the hearts of the faithful."

"The piers of the Church are bishops and doctors, which support the Church! The capitals of the piers are *the opinions* of the bishops." This will perhaps account for the strange things we sometimes see in the capitals. "The winding staircases in the walls and towers are the hidden knowledge which they only have

who ascend to celestial things. . . . The chapter house is the secret of the heart; the refectory is the love of holy meditation. *The cellar is Holy Scripture!*

“The pavement of the church is the foundation of our faith; the beams in the church are preachers which spiritually sustain it;” and, we may add, not unfrequently become rotten, and unfit to be trusted in the office assigned to them.

“The tiles of the church are soldiers, who preserve the Church from its enemies. The lamp in the church is Christ! The sacristy (vestry), or place where holy vessels are deposited, or where the priest putteth on his robes, is the womb of the Blessed Virgin, where Christ put on the robes of humanity”!!! It is hard to determine whether profanity or foolishness are more conspicuous in this symbol.

“Of pictures and images some are above the church, as the cock and the eagle; some without the church, namely, in the air in front of the church, as the ox and the cow; others within, as images and statues, and various kinds of painting and sculpture, and these be represented on garments, or walls, or stained glass. Bishops are painted with their mitres, abbots with their hoods, and *some* with lilies, which denote chastity.” Why not all?

“By the ceilings or vaultings, which are for the beauty of his house, the more unlearned servants of the Church are set forth, which adorn the Church, not by their learning, but by their virtues alone.” In this symbol the close likeness of the sign to the thing signified must strike every reader. However, it comes to this, that the ceilings or vaultings represent amiable dunces or virtuous ignoramuses.

The following information must be of great import-

ance to our church upholsterers :—“ The ornament of the altar consists in portfolios, altar-cloths, reliquaries, candlesticks, crosses, an orfray, banners, missals, coverings, and curtains.

“ Altar-cloths and coverings are confessors and virgins of all sorts. At the horns of the altar two candlesticks are placed, to signify the joy of Jew and Gentile at the nativity of Christ. The snuffers are the divine words by which men *amputate the legal titles of the law*, and reveal the shining spirit” !

Then it would appear that Jews and Gentiles must soon cease to rejoice in Christ if they thus want snuffing, —a lesson which we should not expect to find here.

Of the extreme absurdities with which the whole ‘Rationale’ is filled in every page, the above extracts are a fair sample. The following, as the richest, may close the selection :—

“ In some churches two eggs of ostriches, things which cause admiration and which are rarely seen, are accustomed to be suspeuded, that *by their means people may be drawn to church, and have their minds more affected*. Some say that the ostrich, being a forgetful bird, leaveth her eggs in the dust, and at length, when she beholdeth a certain star, returneth unto them and cheereth them by her presence. Therefore be the aforesaid eggs suspended in the churches, to signify that man easily forgetteth God unless illuminated by a star, that is, the influence of the Holy Ghost.”

By this sublime symbol, then, an ostrich-egg represents God! At the same time, we should observe the estimate of “the faithful” by the Bishop of Meude,—they are likely to be drawn to church to gaze at the eggs of an ostrich! The ostrich, moreover, is of an astronomical turn, and watches the stars; and when she sees “a

certain star" she remembers that her eggs are growing cold! Surely absurdity must here have reached its acme. This must be the meridian point of the sun of ecclesiology.

If the 'Rationale' of Durandus had been published as a curiosity of the days of superstition, when the mind of man was in its infant state, the motive for translating it might have been appreciated, as nothing that may illustrate the history of thought and sentiment can be unacceptable to the psychologist; but when we see that it has been presented to the world as a valuable addition to scientific theology, an instructor of religious art, and a monitor of Christian students; and when we know that it has been warmly received by many of the clergy, and has exercised considerable influence on a large and increasing party,—we must take it as a striking proof of the superstitious tendency of society, and of the religious ignorance which prevails amongst the educated classes in this country.

The translators say, "We have felt no small pleasure in thus enabling *this excellent prelate*, though at so far distant a land from his own, and after a silence of nearly six hundred years, being dead, yet to speak; and if the following pages are at all useful in pointing out the sacramental character of Catholic art, we shall be abundantly rewarded, as fellow-workers with him in the setting forth of once, now too much forgotten, Church* principles."

* We may here appropriately introduce an eloquent passage by Professor Lee on the system of Durandus:—"What then, I ask, am I and others to think of these principles, who know and feel that they all proceed from, and are intended to prop up and recommend, the deadliest system of schism which the world has ever seen? Am I to forego the suggestions of common experience and common

The seed thus sown has flourished abundantly; "Church principles" thrive, churches have been decorated or built according to the mysteries of the ' *Rationale* ' all over the land, and everything is brought to the very door of the high-mass, both in principle and practice; one step more, and we must have "the liftings," the Latin service, and the farinaceous adoration. Books have been published on "the real presence," and the fourth book of Thomas à Kempis, on the adoration of the Sacrament, omitted in all previous editions, has been carefully translated and published at Oxford. Hymn-books,* more than insinuating the worship of the Madonna, are in common use in sense, for the purpose of receiving principles such as these, of propounding sentiments without a shadow of argument or proof to back them? And all this, again, intended to recommend, as worthy of all acceptation, the hollowest pretensions to holiness, and even to science, ever witnessed by mankind. Am I to take palpable perversions of Holy Scripture, seconded by pretensions to reasoning, of which the merest tyro would be ashamed, and this for the sole purpose of superinducing the ignorance, the ecclesiastical assumption and tyranny, of bygone days, because a few fanatics, terming themselves Camdenians (the Camden Society of Cambridge), think I ought to do so? I think not. Show me first that you have reason and Scripture on your side, and then I will most readily join you; but when I am told, as I virtually am, in the places above-cited, that I must first adopt Popish esoterics, and then I may rest assured that my feelings, even without knowledge, but more especially with it, shall safely and certainly conduct me to the very highest points of perfection in Christian architecture; I think I am bound to treat the whole as the grossest imposition, and the most wanton invasion of my rights, both as a man and as a Christian, that can be imagined!" (Second Letter of Professor Lee, D.D., Professor of Hebrew in the University of Cambridge, to Archdeacon Thorp, President of the Cambridge Camden Society. 1845. Page 12.)

* ' *Hymns Ancient and Modern*, ' a most objectionable publication of the party.

the churches ; and, in the same melodious publications, transubstantiation, the praises of celibacy, the invocation of angels, and the adoration of the cross are put into verse, that the congregations may sing themselves into Popery unawares.

One step, however, beyond all this, may be looked for, and it may be watched with anxiety. Is it likely that the worship of images will be again introduced in the Church of England ? There are some weighty reasons to lead us to suppose that even this may be attempted. (1) Every thing is prepared for it,—everything else practised in the Romish communion has been brought near to us, and as the worship of images is the full-blown flower of Papal piety, can we expect that the blossom, thus carefully reared, is to be checked in its progress to maturity ? (2) It is the natural termination of all superstition to adopt idolatry. (3) The more the luxury of worship is studied, the more probable does idolatry become. The Romans for a long time worshipped the gods in ancient simplicity, without images ; but, as they grew more powerful, opulent, and luxurious, they copied the fashion of other civilized nations, and became “ mad upon their idols.” (4) Durandus, the great master of the school, plainly tells us that the images are to be “ adored.” The translators of the ‘ Rationale ’ have faithfully given his sentiments on the subject without flinching, and as they highly extol that “ excellent prelate,” and “ will be abundantly rewarded,” if they, as his “ fellow helpers ” promote “ Catholic art,” and, as this is the most conspicuous feature of Catholic art, can we doubt that they did not wish and design that images should be “ adored ”?

Durandus says, “ We worship not images, nor account them to be gods, nor put any hope of salvation in them, or that were idolatry, **YET WE ADORE THEM** for the re-

membrance of things done long ago.” This is the usual way the Romanists state the case,—they do not worship the images in themselves, but they adore them for that which they represent: this also was precisely the excuse of the Greeks and Romans, who could not but sometimes feel a sense of the ridiculous in their idolatrous practices; and this also is urged in the very same words by the Hindoos to this day, so that if we might believe in image-worshippers, there never has been such a thing as idolatry since the world began. Nevertheless, we know by ocular observation, what the case really is; we know that certain images,* covered with gorgeous robes and costly jewels, are worshipped, as far as worship can go, by bowing the knee, incense, prayer, praise, and vows. We know that votive offerings are hung up near favourite images or pictures; we see the metallic feet of the idols worn down by the kisses of successive generations; we hear of their miraculous powers and acts, that they occasionally speak, or weep, or sweat, or bleed, or move their eyes; and we see them carried about in processions with all the pomp and popular rejoicing that can prove the reality of worship. These things are done in Italy, on the banks of the Tiber and elsewhere, and in India, on the banks of the Ganges; and we know, moreover, that some of the greatest doctors of the Church, such as Thomas Aquinas, have declared that the same worship is due to an image of Christ, as to Christ himself.

Well, such as it is in the Church of Rome, whatever it may be, and however disguised by words, the worship of

* They that want to see idolatry in full-blown glory, should visit the church of St. Agostino at Rome, where a “miraculous” image of the Madonna, covered with jewels, and “girt with tapers’ holy sheen,” is continually adored by a crowd of ignorant creatures, making vows, and offering prayers to the marble goddess.

images is preparing for the Church of England. Let the present movement of Church principles go on unchecked, and we may reasonably expect that, ere very long, images will be "adored" in churches of the Establishment.

Let no one be startled at such a supposition. Thirty years ago, it would have been far less probable that the things now daily perpetrated in the churches should ever have been attempted. It was but a conspiracy in the dark then ; it is a triumph now, in open day. The human mind is like water, when set a-going in a certain direction, it does not stop till it has reached its level ; and idolatry, we repeat it, is the natural resting-point of Catholic art.

Time, the great prover of all principles, will make it manifest, that though the names of things may be changed, the essence of them is immutable. That which hath been, is that which shall be, and there is no new thing under the sun.*

In the meantime we may observe, that all these innovations, introduced of late years, are based on the theory of the true sacerdotal priesthood of the clergy of the Establishment. Let the priest be granted, then needs must

* It would be well to study the 'Homily against Peril of Idolatry,' in three parts. The language is rough and antique, but the arguments are excellent, and the learning respectable. One remark in the Homily is worth remembering,—that all pictures and images of Christ "must be lies," for they never can represent him as God and man, nor in any way show what he really is as a Saviour. The danger of having these ornaments is repeatedly urged. "It is impossible that images of God, Christ, or his saints, can be suffered in churches, any while or space, without worshipping them ; and idolatry, which is most abominable before God, cannot possibly be escaped and avoided, *without the abolishing and destruction of images and pictures* in temples and churches." (Third Homily.) If this were carried out to the full nowadays, it would make sad havoc with "Catholic art."

there be an altar,* and a sacrifice, or oblations and offerings. A priest without an altar would be like a fish without fins, the functions for which he had been made would be impossible.

Hence it is that we had that clamorous controversy, some years ago at Cambridge, about a stone altar; and hence the increasing decorations of the altars in many churches, their glittering furniture, and the magnificent reredos often erected behind them. The priestly cope† would of course naturally follow, and all the rest of the sacerdotal wardrobe. To these have been added the censer, and I know not what besides.

Here, however, an obstacle meets the innovators *in limine*, that the altar is never once acknowledged in the Prayer-Book, but is, on every occasion, called a table. Moreover, in the Rubric of the Communion Service is this most awkward injunction:—

“The table at the communion time, having a fair white

* There is, in Strype, a document in which this question of the altar is well argued. It is found in ‘Reasons of certain divines, to be offered to the Queen’s Majesty’s consideration, *why it was not convenient that the Communion should be ministered at an altar.*’ “Furthermore, an altar hath relation to a sacrifice: for they be correlative; so that of necessity, if we allow an altar, we must grant a sacrifice; like as if there be a father, there is also a son; and if there be a master, there is also a servant. Whereupon divers of the adversaries (Papists) themselves have spoken of late, that there is no reason to take away the sacrifice of the Mass, and *leave the altar standing*, seeing the one was ordained for the other.”

† In the year 1837, Dr. Hook seemed to despair of the restoration of the cope. “The use of the cope,” says he, “would, doubtless, now be considered ‘flat Popery.’” (Sermons, p. 158.) He has lived, however, to see brighter days; the cope, as magnificent as the London shops have to sell, finds purchasers in the clergy of some of the London churches, and, doubtless, will become quite common in a few years’ time.

linen cloth upon it, **SHALL STAND IN THE BODY OF THE CHURCH**, or in the chancel, where morning and evening prayer are appointed to be said."

This demands serious attention. The order is to put the table *in the body of the church*,—that stands first; the chancel is permitted perhaps in those cases where "the prayers are wont to be," that is, in cathedrals. At any rate, the first direction assigns the body of the church as the proper place; but there the table never is placed. The Rubric is universally disregarded, and the table remains in its old Popish position, at the east end of the chancel, backed by the wall of the church, or a reredos.

Had the Rubric been attended to,* and the table been placed in the body of the church, it would have been seen and known always to be what it really is, a table, and nothing more, and we should not then have heard of "altar-services," and all the sacerdotal language to which we have been long accustomed, contrary to the directions of the Prayer-Book. This would not a little have puzzled, perhaps have even baffled the innovators, for it would not have been an easy matter to *remove* the table, and make an altar of it; but, finding it in the place of the Popish altar, they have been able to make an idol of it, to bow and bend the knee to it, to dress it in magnifi-

* Besides the injunction of the Rubric, the bishops, assembled under the Archbishop of Canterbury, in the third year of Queen Elizabeth's reign, issued another more particular order. "That the table be removed out of *the choir* into the body of the church, before the chancel door, where either the choir seemeth to be too little, or at great feasts and receivings." (Strype's Annals, cap. xvii.) How strange it seems that when clergymen in all parts of the kingdom are to be found, who will go all lengths in innovations, not one is heard of anywhere courageous enough to obey the Rubric, and place the communion table in the body of the church !

cent robes like an idol, and, according to the homely language of the Homily, make it one of their “great puppets for old fools to play with.”

Here, then, is a point worthy of observation. We hear of the Rubric a good deal, never more has been said about it than of late years. The innovators *have been* conspicuous for their praises of the Rubric, but, probably, they are much cooler now in their eulogies, as they so notoriously disregard it, and introduce practices which it does not authorize. Nevertheless, the whole body of the clergy, in two instances at least, always, and without any exception, disregard the Rubric, in the location of the communion table and in the baptismal service. The Rubric of the baptismal service gives this direction:—“The priest shall *dip the child in the water* discreetly and warily.” The permission to pour water on the child is only in cases of its certified “weakness.” All this is disregarded by the clergy, who have completely set aside immersion, and so separated themselves from antiquity.*

Let those who are zealots for antiquity ponder on this fact. The table for the Lord’s Supper and immersion in Baptism are as ancient as the days of the Apostles. The table was kept for at least four hundred years, and immersion for more than a thousand; yet both have been quietly set aside, and that, too, in spite of the Prayer Book—the authentic and legal monitor of all church practices in the Establishment.

Such, then, is the state of things within the Establishment, and such are the pitiable questions which disturb

* Bede informs us that Paulinus, the first Bishop of York, baptized converts in the river Swale, near Catterick. If the Archbishop of York, faithful to antiquity, were to baptize (immerse) in the Ouse or Swale, it would be a sight to see!

the peace of Christians there. After three centuries of the religion of Protestants, with the Scriptures as the supposed ultimate appeal in every debatable question, a sect has arisen which has gone far to drive back the Church of England to the state of degradation from which it was rescued at the Reformation ; and it is quite clear that the work of *restoration* is not considered complete by the innovators, and that it will not be their fault if much more yet be not done in that direction in which they have already been so successful.

The Christians within the Establishment may, indeed, reflect that as all the ritual of the Church has been ordained by man's authority, it stands on no firmer foundation than the opinion or taste of men, which never can be free from the danger of mutability, or exempt from the fickleness of human passions. If the party of innovators were to become sufficiently powerful in the state to carry an Act of Parliament for the restoration of the Mass, there would be no remedy. The Thirty-nine Articles have even laid down a principle which might be applicable for such a catastrophe, and which seems as if it had been meant as a sort of apology for the numerous changes in the ceremonies of the State Religion, in the three preceding reigns, as well as an excuse for anything that the rulers of the Church were then doing, or might be disposed to ordain hereafter. Thus speaks the thirty-fourth Article :*—“Every particular or national church

* “Our thirty-fourth Article does not reject all ceremonies, which have no other foundation than tradition.” (Herbert Marsh, as below, p. 139.)

This very plain declaration of a principle of the Church of England, deserves serious consideration. I do not know that I have anywhere else seen it stated in such clear and explicit terms, though I have often met with writers who have roundly denied it.

hath authority to *ordain, change, and abolish* ceremonies and rites of the Church, ordained only by man's authority, so that all things be done to edifying." Now, as an Act of Parliament has ordained the ritual of the Prayer Book, another Act, "if the majority of Members of Parliament should think it tended to 'edification,' might abolish the Protestant and restore the Roman Catholic ritual, and that on the principle propounded by the Thirty-nine Articles. Such is the position of those whose worship has been "ordained only by man's authority." It not only may be assailed by such an inroad of superstitions as at present beleaguer it, but it is not impossible that the law of the land might pronounce its repudiation and extinction.

The Prayer Book, for many generations, was supposed to be a sufficient safeguard against Popery, and to have secured, moreover, a mode of worship greatly superior to anything that the Puritans (Dissenters) had devised. This feeling is well expressed by Herbert Marsh, formerly Bishop of Peterborough :—

"Nor is the practice of our Church, in regard to ceremonies, by any means inconsistent with its principles. It preserves a due medium between the Church of Rome on the one hand, and Protestant Dissenters on the other. If the service of the Church be loaded with very numerous and very splendid ceremonies, the object of *edification*, which we should always have in view, will be lost in the very means of attaining it. For the means will be mistaken for the end, and men will stop where they ought only to begin. On the other hand, if too little is prescribed for the service of the Church, devotion will either want sufficient incitement, or if it is incited only by the exertions of the preacher, it may be so incited as to convert pure devotion into fanatical rapture. But the

Service of the Church of England, conducted by that admirable formulary, the Book of Common Prayer, is no less calculated to repress the extravagances of fanaticism, than to remove the errors of superstition.”*

All this was very well in the year 1816, when it was written, but in fifty years' time great changes have taken place, and if the good bishop were now alive, he would with astonishment behold the barriers of the Prayer Book broken down, and his ideas of “edification” overwhelmed with “numerous and very splendid ceremonies,” such as were never dreamed of in his philosophy. The happy medium of the Established Church has disappeared, and its nicely-poised balance between superstition and fanaticism has yielded to the pressure of a new force which he could not foresee. The “fanatical raptures,” too, of the Dissenters, that old bugbear of the High Church party, and which this learned bishop especially dreaded, now calmed down into scholastic form or artificial rhetoric, and, in some places, not entirely without a relish of German neology, have ceased to disturb the advocates of order. The Dissenters, now no longer Puritans,

* ‘Comparative View of the Churches of England and Rome,’ by Herbert Marsh, D.D. 1816. Page 135.

The sentiments of Dr. Marsh will be sufficiently manifest in the above extract, even to those who are unacquainted with his writings, which are now but little read. He was a celebrated advocate of High Church sentiments, as held in his day—now almost superseded by the dogmas of the Oxford Tract school. Another generation will know little of the name of this once celebrated polemic, the most formidable of the antagonists of the Evangelical school. Though, in my judgment, his theological views were incorrect, yet, considering his great abilities, his learning, his clear and vigorous style, and his decision of character, he was one of the giants of the Anglican Episcopal order. Two or three like him on the Bench now, would be a serious check to the conspiracy against the national religion.

would greatly surprise him with their pointed arches, medieval mouldings, window tracery, geometric and flowing, hammer-beam roofs, stained glass, and lofty spires: for their chapels not only emulate the form of the Gothic temples, but claim the name too, and demand the title of "church" as their right; and, probably, ere long will have their patron saints in good medieval fashion. The degree of ornament considered requisite for "edification" for the parish churches fifty years ago, has been now fully obtained by the conventicles; and if only the liturgy and the surplice should be introduced (and this, in some places, is said to be in contemplation), the Churchman will have no cause of complaint on the old grounds of quarrel.

Thus, if the Church of England has made a great stride towards Rome, the Dissenters, with a stride still greater, have taken the position abandoned by the Church; for it is much more for them,* who not long

* In the year 1573 there was published a 'Protestation of the Puritans,' in which is the following passage:—

"I have now joined myself to the Church of Christ, which, if I should now again forsake, and *join myself with their traditions*, I should forsake the union wherein I am knit to the body of Christ, and *join myself to the discipline of Antichrist*. For in the *Church of the Traditioners* (i. e. the Church of England) there is no other discipline than that which hath been maintained by the antichristian Popes of Rome, whereby the Church of God hath always been afflicted, and is unto this day. For the which cause I refuse them." (Strype's 'Life of Parker.')

It would be curious now to ascertain from the Dissenters from what quarter they have obtained the plans and the architecture of their Gothic *churches*. From no other source than tradition most certainly, whatever they may say to the contrary; and if some of their more recent edifices are really "correct," as I hear they are pronounced to be, even by ecclesiologists, this can mean nothing

ago were what we all know them to have been, to have made this progress than for Churchmen to advance in the path in which they always were. The separation of the Church of England from Rome was avowedly on moderate principles, and with an endeavour to retain as much of the old system as did not seem absolutely condemned by the Scriptures; but the Dissenters separated from the Church of England on account of this very moderation, and insisted on a much deeper and more uncompromising reform, and the renunciation of many things which the Church chose to retain. Hence the great and long stride between them; hence the persecution of the Puritans, their gibbets, their dungeons,

but that they are exactly according to the medieval type and rule, in which every stone is chipped and placed according to tradition. I presume that the altar is not yet installed, but when we see the three or the nine steps prepared for it, we need not despair of seeing "tradition" attended to in this point also.

As the Dissenting ministers are now "clergy," and bear the title of Reverend, and greatly affect the higher grade of D.D. (another medieval tradition), the altar will not have to seek its proper official in the day of its exaltation.

With "correct" ecclesiastical edifices they of course have need of a correct title for them, and hence they have dubbed them "churches;" and have issued a pamphlet, 'Church *versus* Chapel,' to show that church is the right name, and chapel the wrong one. Several sophistical reasons are urged for the change, but the only important one I give in their own words: "The writer urges the use of the term *Church* as an assertion of *religious equality*. If we call the sacred buildings of other Christians 'churches,' so we will call our own. Dissenters have done themselves incalculable injury by their own tacit admission of inferiority." This is the true reason—to rival the Church of England.

The Dissenters of another generation would never have acknowledged "sacred buildings" for any Christians. They too well understood the real meaning of holiness, to use such a language.

and their pillories; and hence the intolerance of the Dissenters when they, too, becoming possessed of power, were able for awhile to pay off arrears of hatred on the clergy. But all this has passed away. Time that brings in great changes has done wonders here, and the Dissenters, following the common impulse of their nature, have forgotten, under the influence of wealth and prosperity, their old severe simplicity, and are now rushing down the path of sensuous worship with all the eagerness of children let loose from a rigorous school.

We come then, at last, to this humiliating conclusion, that the Protestant religion is declining in this country, and that the professors of it are disposed to retrograde, and to undo the work of their forefathers. This inclination is not confined to Churchmen, as we have seen, but, considering all the circumstances, is even more conspicuous amongst those who are reputed Dissenters from the Established Church. The two ancient sections of the Protestant profession in England are now come to an agreement on principles that for many generations kept them apart: the Dissenters have advanced towards the Established Church, and the Established Church has advanced towards Rome, so that both are disposed to look with no unfriendly feeling to the house of spiritual bondage from which their ancestors escaped. The march back to Egypt has begun; how far the journey will be prosecuted time must develope; but certainly, considering the progress made in a few years, and the accelerated pace of the last seven, we may reasonably calculate that this generation may see both parties once more on the shores of the Red Sea. In the meantime, Pharaoh and all his magicians are rejoicing at the unexpected turn of events, as well they may; for, having long ceased to harass and pursue the fugitives, they

have kept quiet, and, lo ! the fugitives, of their own accord, are now not unwilling to return to the land of leeks and onions and garlic, and to gorge themselves again with the luxuries of their old captivity.

And may we not pursue the metaphor, and, as apt to the subject, quote the words of Scripture ? " Now our soul is dried away, there is nothing at all beside this manna before our eyes." This manna ! What is it ? The living word of God, that came down from heaven to give life to the world. The person, the doctrine, and the spirit of the Son of God ; light, redemption, and the forgiveness of sins in the Gospel of the grace of God ; an interchange of sin and righteousness between the Sin-bearer and the offender ; joy and peace in believing ; assurances of the love, the mercy, the help, the care of God ; strength in the intercession and compassionate remembrance of the Great High Priest, a rich supply for every need in temptation and trial ; and the " Spirit of promise, which is the *earnest of our inheritance* until the redemption of the purchased possession." But if we love not the purchased possession, then the earnest of it must be distasteful ; if the things which are not seen, and he whom we do not now see have no attractions for us, then it will be but natural to turn away from the contemplation of them, and to seek in temporal things, and the world's elements, and the worldly sanctuary, an alienment more appropriate for our carnal nature. " The spirit indeed ! worshipping in spirit and truth ! nothing but spiritual, and invisible, and intangible subjects ! nothing but abstract propositions, to which our understanding and affections do not at all respond, and which we do not pretend to relish—' Our souls are dried away with this food, there is nothing but this manna before our eyes.' But our eyes and our senses have been given us that we

“may enjoy everything beautiful in nature and in art: we want beauty in the organization of our religion, palpable, visible, audible, odoriferous beauty. We have been starved too long on spiritual abstractions, and we desire that the architect, the painter, the musician, the milliner, the upholsterer, and the confectioner may prepare a banquet to gratify all our senses, and to concoct us a solid religion worth having. We want grand temples, priests, incense, statues, solemnities, festivals, imposing pomps, and emblematical mysteries. Our imaginations are hungry, very hungry, and nothing but a copious supply of theatrical food can satiate us.

“Our ancestors were worthy men doubtless, but their notions were antiquated, and befitting the rude and illiterate age in which they lived. They had their peculiar feelings, and we honour their memories for their sincerity; but times have changed, society has made wonderful progress, and we, who have learned many things which they never knew, who have an improved system of theology, dogmatical, scientific, and hermeneutical; who have skimmed the surface of geology, palseontology, and ontology, and who know something of most of the ologies, —we cannot be expected to plod on in the old beaten path of an obsolete generation, but must have refinements, elegancies, delicacies, and grace to harmonize with our æsthetic predilections.”

That the Church of Rome should rejoice in this movement, to which the first impulse seems to have been given by the ‘Oxford Tracts,’ is nothing wonderful, for besides the many converts that it has already conducted to Rome, and the many more that it will yet send thither; and besides the indefinite prospect of some much more extended and even national conversion to the old communion, which late successes seem to open out,—there is

a natural feeling of triumph that in all the grand controversy with the Lutheran revolt, the Romanists are thus justified by the descendants of their worst antagonists.

Many Protestants are now affirming that the Church of Rome was right, in not a few of the contested points, and that the Reformers were wrong; some of them even speak with utter aversion and hatred of the Reformation. Many of the clergy are busily engaged in studying Roman Catholic worship in all its details, and some of them even consult Roman Catholic priests in nice questions of ritual. "Well, then," Rome may say, "here at length is our justification. For many generations these fugitives from our fold called us Antichrist, the Scarlet Whore, the Beast, the Man of Sin, the great Red Dragon; our very name was a horror to them: they fled from us in disgust and hatred, and they have had a full opportunity of trying their own system in their own way: we have not interfered with them for the last hundred years; we have left them to themselves; and now the naughty children are coming back, candidly confessing that they made a great mistake in leaving us, and that what they want and must have is to be found with us only, for they have tried everything else but have met with disappointment or dissatisfaction in all their experiments."

Let it, however, be remembered, that all these remarks relate to names of which the Scriptures know nothing—Romanist, Churchman, Dissenters; who are these but adherents to certain sects, owned neither on earth nor in heaven? That the Scriptures know nothing of such sects, nor have ever contemplated their existence, may be evident from this fact, that each party can clearly prove by unanswerable arguments, that the others are not Scriptural, from which the deduction must be clear

to an impartial inquirer, that by the test of Scripture they are all condemned alike, or, at any rate, that they none of them can pretend to a Scriptural origin. Neither in the world to come is there the slightest prospect of their recognition ; a great multitude, which no man can number, is described as assembled there, of all nations, kindreds, people, and tongues, but not on sectarian pretensions—they are redeemed by the blood of the Lamb, and this is the only plea for their appearing there ; Romanists, Churchmen, Dissenters are names only for “this pinfold earth.” All the boast and pride of sects are left in the grave to the worms ; the Papal tiara, the Protestant mitre, and the Dissenting “interests,” thrown to the moles and bats, are to be consigned to everlasting oblivion, and nothing will last but that which the spirit of life in Christ Jesus has quickened into immortal existence.

The Christian, then, has to inquire whether that which is weakened and disorganized is the work of man ; if it be so, it is no wonder that it should show signs of decay. There have been many very great and powerful institutions upon earth, the production of man’s strength and ingenuity, but they have one after another fallen away, and of several of these nothing but the name remains. Whatever has come from God will last, but “every plant which the heavenly Father hath not planted shall be rooted up” (Matt. xv. 13). If all the churches and chapels in England were swallowed up by an earthquake to-morrow morning, the authentic worship of God in spirit and in truth would suffer nothing ; a great many well-carved stones would be lost indeed, but the lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ, would remain in life and power, as if no catastrophe had happened.

In the meantime it is clear to those who can penetrate beyond the surface, that the principle which pervades the Pagan and the Papal worship, as well as all institutions of the Papal worship, is essentially the same. Names of things do not alter their real nature, and when the altar,* the priest, and the temple are established, it is simply human nature repeating that which at different periods has been common to all the world. In a modern church, accurately decorated and served according to the whole plan of the innovators, Jupiter might recognise, in an imperfect imitation, that which was once his due in grander form on the Acropolis or the Capitol; and very certain it is that not a few of the decorations, ceremonies, and traditions which the innovators have "restored," may be traced in accurate genealogy, through the Church of Rome, up to the Olympian worship.

The natural man, having no guide in seeking after God, but the impulse of his taste and imagination, and

* *Pellicia*, a learned writer on ecclesiastical antiquities, of the Roman Catholic school, has made this candid confession :—" Except the mysteries and profane ceremonies of idolatry, Christians retained all those particulars which formerly were in use for the worship of the gods, that by the force of religion itself, those circumstances with which they used to cultivate the sacred rites of the idols, might assume a new and true form of divine worship. Thus, as the altars, chapels, shrines, and sacred images of idols, were formerly dedicated to the gods, so also the Christians had also their altars, shrines, and sacred images." " *Præter idololatriæ mysteria, atque profanas cærimoniæ, Christiani ea omnia retinuere, quibus olim pro Deorum cultu usi fuerant, ut vi ipsius religionis novam hanc atque veram divini cultus induerent ea, quibus idolorum sacra prosecuti fuerant. Quemadmodum itaque aras, lararia, armariola, sacras idolorum imagines diis olim dicatas, ita religione Christianâ initiati altaria, armariola, atque sacras imagines habuere.*" (*Pellicia De Temp. Orig. ii. 109.*)

being in substance the same sort of animal everywhere and in all ages, is sure to fabricate his religion on a similar principle in all places. Hence, in the days of Pagan supremacy, the Greeks and Romans could always find that which resembled their own deities, and the worship to which they had been accustomed, in whatever country chance might happen to lead them. It was only when Christianity arose that they were shocked with a new principle. "These Christians have no temples, images, and altars," said they, in the very words reported by one of the earliest of our Christian writers; for when Minucius Felix wrote,* there were neither temples (churches) nor

* "Cur nullas aras, nulla templum, nulla nota simulacra?" It is a question amongst the learned whether Minucius Felix flourished in the reign of Marcus Aurelius (A.D. 161-180), or later to the year 230. If the date assigned to this celebrated writer should be the earlier part of the third century, his testimony to this point would be the more remarkable.

I have seen a book, written by an Italian priest, expressly against this statement of Minucius Felix, nor are there wanting English writers who manifest their uneasiness under its pressure. Still, let them turn the words which way they will, and let them invoke all the arts of special pleading, we nevertheless come to the plain fact asserted, that when those words were written, Christians had *no temples, no altars, and no images*. Two centuries later, no Christian writer could have ventured on such an assertion, for it would have been a notorious falsehood, but at the time the author made the assertion all the world knew it to be true.

Another ancient writer, Arnobius, (*adversus gentes*) makes a precisely similar statement:—"Crimen nobis maximum impietatis affigit, quod neque sacras aedes venerationis ad officia construamus, nec altaria fabricemus, non aras, non thura' (vi. 1). "You charge it as a great crime to us, that we rear no sacred edifices for the purpose of worship, nor construct altars of any sort, nor make use of incense."

Arnobius himself fixes the date of his work; he says that at the time he was writing it, was three hundred years, more or less, since Christianity had begun.

altars amongst Christians; they differed in those days from all the rest of the world, because they worshipped God in spirit and in truth. But now they have temples, altars, and images; and a very magnificent sacerdotal ritual, therefore *now* they do not differ from the rest of the world; they have thoroughly and heartily adopted the worldly sanctuary, and are in principle one with the heathens. Human nature has triumphed, the animal propensities have driven back the spiritual doctrine, and Egypt and Olympus have discomfited St. Peter and St. Paul.

In those places then, where a people are profoundly ignorant of all the doctrines of the Gospel,—and many, indeed, such places there are, even in this country,—it might naturally be expected that the innovators would meet with much success in the free use of a highly decorated and sensuous worship. That such is the case, in some parishes, is confidently affirmed, and that clergymen, whose churches were formerly but poorly attended, are now boasting of a large congregation as a reward of their innovations. But the truth is, that in such cases, the people are at first attracted by these things, as by any other novelty or raree show; they go to them as spectators, as children to be amused, and then gradually come under the influence of the superstitions presented and preached to them. It is no difficult matter to persuade the multitude to cultivate an external worship. If we consider the history of the world, it will appear far more probable that man everywhere should cherish religious rites than that he should neglect them. The pre-dilection may be dormant, but in most cases it exists, and needs only to be evoked. The innovators are aware of this, they observe the success of the sensuous system amongst the Romanists, and they know what its efficacy

was in the classical era. The externals of religion can lay hold of a whole nation, and excite in the population the greatest fanaticism. But the fanatics of religious rites are not Christians: the population of France, dripping with Protestant blood, and yelling to the murder more cruel than bloodhounds, in the massacre of St. Bartholomew (1572), were not Christians. The assassins of Italy, who dedicate their bloody daggers to the Madonna, and hang them up at her shrine, are not Christians. The Irish, the most intense fanatics of their Church, who commit murders in their rural districts without scruple, are not Christians. The worshippers of Juggernaut, enthusiastically attached to their rites and traditions, are not Christians; and so everywhere and in all ages, rites and traditions do not the least indicate the kingdom of God, which is righteousness and peace, and joy in the Holy Ghost. When, therefore, the churches of the innovators are crowded with an admiring multitude, and when the female part of the congregation is eager at the "pious" task of making garlands, and nose-gays for the altars, and festoons for the pillars, or working fine needlework for the priests' "stoles;" when the chanting is thoroughly Gregorian, and the processions very stately, and the candles very tall; when matins and vespers, and complines, and the angelus are all religiously observed; when the gentlemen bow and the ladies curtsey to the "holy altar;" when Lent is kept in deep mourning, and never desecrated by dinner-parties and dances; when even Lenten mince-pies* are holily concocted without any animal matter; when the copes and

* I once happened, during Lent, to enter a confectioner's shop in a certain English city where "church-principles" are cultivated, and I was recommended to take some mince-pies, *which were made without any meat, on purpose for the season.*

the stoles glitter on the priests with gold and silver tissue and flaring silks; when the incense fumes once again, after three centuries of banishment; when "holy angels" are adored in hymns, and smile in stone over the reredos; when the Dea Syria is once more complimented, as preparatory to something more definite;* when it is whispered that even a relic is somewhere under or over the altar—a shin-bone of a saint, a lock of hair, or a tear in a bottle; when all things go on swimmingly, ecclesiologically, Catholically; when Popes and Popish saints are superbly painted on the pulpit; when all holy furniture is in its holy place, faldstool, brass eagle, reredos, dorsal, ciborium, tabernacle, ambry, piscina, corporal, bursary, mundatory, lavabo, and offertorium are doing due service, and everything else furnished that can minister to the wants of "the faithful,"—the question will still have to be answered, are the people who amuse themselves thus, in this Holy Doll-House, children in religion, or, in

* This may perhaps appear a somewhat long list of baubles, but it is satisfactory to find that in the morning of the Church of England's existence, there was a collection made, by public order, of this sort of trumpery, and that the whole was committed to the flames. Thus does Strype record the fact for the year 1559:—"August 24, being St. Bartholomew's day, and the day before and after, were burnt all the roods (crosses) of St. Mary and St. John, and many other church goods, with copes, crosses, censers, altar cloths, rood-cloths, books, banners, banner-staves, wainscot, *with much other such gear*, in London" (cap. xv.). These are the very articles that the innovators are now so carefully restoring. What would the gentlemen who dress themselves in copes, say to such an auto-da-fé, now?

Still worse, however, in the year 1561:—"April 16, all the altars in Westminster Abbey were demolished, and so was the altar in the chapel of Henry VII." (Strype, cap. xxiii.); also at Oxford, "superstitious utensils were burnt by Sampson, Dean of Christ Church," Sept. 8th, 1561.

Christian intelligence—*men?* have the eyes of their understanding been enlightened that they may know what is the hope of God's calling, and what the riches of the glory of his inheritance in the saints? or are they semi-pagans, satisfied with outward show and material representation, with the veil still on their hearts because they have not turned to Christ.

My own testimony, however, must be more favourable to the lower classes in judging of their religious predilections. I have had some knowledge of their feelings, and I have observed, with satisfaction, that either their natural good sense, or their acquaintance more or less with their Bibles, led them absolutely to despise the religious fopperies of the day, and to scorn the church in which the ecclesiastical pantomime was performing. To their plain understandings all these fine things were mere Popery, and so they would have nothing to do with them. According to my own observations, pseudo-popery may suit the taste of the genteeler classes, but is not acceptable to the mass of the people.

I would also add, that as far as my knowledge extends, the Wesleyans make an honourable exception in the religious world, to the general tendency around them. I have not heard of their adopting any of these objectionable practices in their worship, and I have heard of their strongly disapproving of them.

APPENDIX.

I.—THE PRIESTHOOD OF CHRISTIANS.

From Luther's 'Treatise on Christian Liberty.'

“**F**IRST, as concerning the kingdom: every faithful Christian through faith is so advanced above all other things, that in spiritual power he is become lord over all, so that none of all the creatures can do him any harm at all; nay, rather all things are made subject to him, and ‘work together for his good.’ Not that to every Christian is pre-eminence given in bodily power to possess and rule over all things, for this dominion is proper to kings, princes, and potentates of the earth. But rather as a Christian doth excel in Christianity, by so much the more is he subject to inconveniences, vexations, and deaths, as we may easily see in the very flower of the first-born, Christ himself, and all his holy brethren. This power then is spiritual, which doth bear dominion even in the midst of enemies, and is mighty even amidst the very tortures, which is nothing else in effect but that strength is made perfect in weakness, and that in all things I may make gain for my salvation. . . .

“ So also we be not only most free kings of all others, but we be PRIESTS also for ever, which doth far surpass all other kingdoms ; for through our priesthood we are made worthy to appear before God, to plead and pray for other men, and one to instruct the other in the things that are of God. For these be the offices peculiar to priests, which can in no wise be committed to any unbeliever. Such a prerogative hath Christ obtained for us, that as joint brethren, co-heirs, and joint kings, so also we should be unto him joint priests, presuming boldly with confidence through the spirit of faith to approach unto the presence of God, and to cry unto him Abba, Father, and to pray for each other, *and to do all things that we see to be executed and figured by the visible and corporeal function of priests.* But unto the unbeliever nothing serveth or worketh unto good, but he is become servant of all others, to whom all things turn unto evil, because he doth wickedly employ all his endeavours for his own behoof, and not to the glory of God. And by this means he is not priest, but profane. Wherefore who is able to comprehend the pre-eminence of Christian dignity ? Which through his own kingly power executeth dominion over all things, over death, life, sin, etc., and which through his priestly glory is able to work all things in the sight of God, because God doth bring to pass the things for which he doth pray and wish. . . .

“ Here you will ask me, if all be priests that be in Christ’s Church, by what title then may they (whom we commonly call priests now) be discerned from laymen ? I do answer, there is a great injury committed against these words, to wit, priest, clerk, spiritual, ecclesiastical, whilst they be translated from all the rest of the Christians, and be abridged to these few, *which through*

evil custom are termed Churchmen; for Holy Scripture doth make no difference betwixt them, saving that it entitleth them, by the names of ministers, stewards, and servants, who do now vaunt themselves, Popes, bishops, lords, who ought to minister to others in preaching the Word, and to teach the faith of Christ and Christian liberty; for assuredly this be true, that we be all priests indifferently, yet we cannot all, nor ought we all to minister and teach publicly, though we are all able to do so.

“ But this stewardship is now enhanced unto so mighty a pomp of power and terrible tyranny, that no emperors of the whole world are able to equal the same in stateliness, as though *lay people* were a sort of exception, and no Christians at all. Through which perverseness it is come to pass that the true knowledge of Christian peace, faith, and liberty, yea, and of Christ himself, is now wholly come to utter ruin, and we, according to Jeremiah’s lamentations, are become *vassals of the vilest varlets of the world*.”

In Luther’s tract ‘On the Abolition of Private Masses,’ published in 1522, there are similar sentiments. I take the epitome of Dr. Waddington. “ In the first part he attempted to prove that under the new covenant the only priest or sacrificer was Jesus Christ; that the ministry of the Gospel was not confined to any privileged profession, but common to every Christian; that the priestly office of the Old Testament was entirely abolished, together with the obligation of sacrifice and burnt offering; that those who had usurped that name and office were not of God; and since they were not of God, most manifestly they were of the devil; for that which derives not its authority from the Holy Scriptures is clearly of the devil. In pursuance of this doctrine, he asserted

the right of evangelical teaching FOR THE WHOLE BODY OF THE FAITHFUL. He maintained that the sacred ministry was not attended by any indelible mark of the operation of the Holy Spirit, but that it belonged to every man whose knowledge and piety qualified him to exercise it. He then proceeded to abolish all distinctions between the orders of the hierarchy," etc. ('History of Reformation,' i. 394.)

Again, " We have said all these things belong to the common right of Christians, for since all these things are common to all Christians, as we have proved, no one may step forth by his own authority, and seize for himself alone, that which belongs to all. . . . Let us now assemble these priests, and let us ask them to show us whether their priesthood has offices other than these. If it have other, it certainly is not a Christian priesthood ; if it have the same, it cannot be singular. Therefore we shall catch them whichever way they turn themselves, so that they either have not a priesthood different from the laity, or they have a priesthood of Satan ; for Christ hath taught us to know trees by their fruits, but we have seen the fruits of our common priesthood. Either therefore let them show fruits different from these, or let them deny that they are priests. But if they are able to show only rasure, unction, and a long vestment for their priesthood, we allow them to glory in this trash, knowing that even a hog or a blockhead may be easily shaven, anointed, and clad in a long vestment.

" We stand on this, that there is not another Word of God than that which is commanded to be announced by all Christians ; that there is not another baptism than that which any Christian may confer ; that there is not another commemoration of the Lord's Supper than that which any Christian may make, because Christ hath

appointed him to make it; there is not any other sin than that which any Christian ought to bind and loose; that there is not any other sacrifice than the body of every Christian; that no one can pray but a Christian alone; neither ought any one but a Christian to judge of doctrines. But these are priestly and royal offices; either therefore let the Papists show other offices of their priests, or let them resign their priesthood. We are nothing moved by shaving, unction, orders, vestments, and other rites introduced by the superstition of men, though an angel from heaven should deliver them, much less because ancient usage, the opinion of many, and received as authority, so think.

“From all these things, I suppose it has been established that those who preside over the sacraments and Word among the people cannot and ought not to be called priests; but that they that are called priests hath either come of the custom of the Gentiles, or the remains of the Jewish nation, and then been approved, to the very great inconvenience of the Church. But according to the sacred writings they would more properly be called ministers, deacons, superintendents, dispensers, who also are often called presbyters on account of their age. For, as Paul says, ‘Let a man so account of us as ministers of Christ, and dispensers of the mysteries of God.’ He saith not ‘as priests of Christ,’ which name and office of priests he knew to be common to all. Then that celebrated expression of Paul, ‘A dispensation of economy, a ministry, a minister, a servant, I serve in the Gospel,’ etc. So that nowhere did he erect a state or order, a right, or certain dignity, as ours would have it, but only commended an office and a work,—the right and dignity of the priesthood being left common to all.

“ But if they are ministers only, then is that indelible character done away with, and that perpetuity of the priesthood is nothing but a fiction, seeing that a minister may be deposed if he cease to be faithful, nor again be brought into the ministry until he has well deserved, or it hath pleased the whole Church, like any other administrator of civil affairs, among equal brethren.” (Luther on Ordination, addressed to the Bohemian Brethren.)

Archdeacon Hare, who more than almost any other writer, had studied and understood Luther, clearly states this cardinal principle of his doctrine :—“ The delusive and mischievous view of morals which made *holiness the privilege of a class*, was among the wide-spread errors which it was Luther’s blessed task to overthrow.” (‘Hare’s Mission of the Comforter,’ p. 917.)

These sentiments of Luther were probably the result of his own independent study of the Scriptures, though it is certain that before his time Wickliff had arrived at similar conclusions.

Amongst the two hundred and sixty-seven heresies and errors extracted from the writings of Wickliff, and condemned by the twelve inquisitors of the University of Oxford, A.D. 1412, we find the following :—“ It is a probable conjecture that every man who lives virtuously is a deacon or a priest,”—to which may be added kindred sentiments, expressive of his disregard of sacerdotal pretensions in the Church of Christ :

“ With regard to the consecration of places, it is said that the consecrating bishop receives five marks (his fee). But it would be a much lesser evil to celebrate in the open air than in a place thus consecrated, for a spiritual leprosy infects the walls, and God for a smaller fault overthrew Sodom and Gomorrah.”

It doth not appear from the Bible, why a holy layman, or any priest may not consecrate in the same manner.

“As the influence of Heaven is received more freely in the open air, so a religious prayer can enter more freely when offered in the open air than in cloisters.

“There is no greater heretic or antichrist than the clerk who teaches that it is lawful to endow priests, under the new law, with temporal possessions.” (Wilkins’s ‘*Concilia.*’)

The opinions of Wickliff were taken up by numerous adherents,—amongst these, John Purney, a priest (A.D. 1400) :

“That every pious man, predestinated to everlasting life, though he be a layman, is truly a priest, ordained by God to minister all the sacraments necessary to man’s salvation.”

In the year 1394, the Lollards presented their “conclusions” to Parliament.

“That our modern priesthood, which took its rise in Rome, feigning a power more exalted than that of angels, *is not the priesthood which Christ appointed*, because the said Romish priesthood is conferred with various ceremonies, rites, and pontifical benedictions, which are but of little virtue, and for which there is no authority in the Bible. The corollary of this is, that it is a *melancholy interlude* for sensible men to see bishops playing with the Holy Ghost in the collation of orders.”

The following may be taken as a proof that the principle of spiritual priesthood is beginning to be understood by members of the Church of England. It is an extract from a newspaper, of the year 1863. “Church Reform.—A curious correspondence has been published between Lord Ebury and the Bishop of Rochester. The bishop,

on the 10th instant, wrote to the noble lord, sending a copy of his charge, calling attention to an effort being made for the relief of some of the poorer livings of the diocese, etc. Lord Ebury replies on the 18th, by stating that he had no doubt of the propriety of the appeal, but of the answer it would be his duty to send. He now asserts that there is no lack of willingness in the laity to assist in the work. . . . He points out, first of all, the necessity of the idea being done away with *that the clergy are a distinct class*, and next, the necessity of reform in the baptismal service, as well as in the burial service. He however expresses his intention to co-operate," etc.

If however the idea is "to be done away with that the clergy is a distinct class," then also the corollary will be inevitable that the distinct class itself is to be "done away with," a proposition which would startle most churchmen. Persons in Lord Ebury's position are as if they had been spending a very long time in pushing through a deep forest, and should at last come to the conviction that their laborious progress was in a wrong direction, and if they wished to extricate themselves they must altogether retrace their steps. Many have made this discovery, but, dismayed with the prospect of the immense difficulties attending a journey of escape, they determine to remain where they are, and so finish their days in captivity.

II.—SACERDOTAL GARMENTS.

Though no question can be more frivolous than that of sacerdotal attire, and, when intruded on Christians, few

more offensive, yet as this too is gravely discussed by the innovators as if it were of serious importance, and as they are just now making themselves unusually conspicuous by an eccentric toilet, the subject must not be wholly omitted.

It is well known that the first symptoms of division in the Church of England were about the question of the clerical robes. So early as the reign of Edward VI. this controversy begun. Cranmer and Ridley were nine months endeavouring to persuade Hooper to be consecrated in the episcopal vestments, and they succeeded at last only by a sort of compromise. Scarcely was this matter settled, when Mary's sanguinary sceptre interposed, and the flames of martyrdom consumed the unhappy disputants. As soon as Elizabeth mounted the throne, the question of ecclesiastical habits was revived. Strype tells us that in the second year of her reign, one, whose name he could not ascertain, when nominated to a vacant bishopric, "scrupled the habits and the cap," so far that he was in "doubt of accepting the preferment." He wrote to Peter Martyr, at Zurich, on the subject, who on the whole recommended him to acquiesce, "because haply as altars and images were taken away, *so these appurtenances of the Mass* might in time be taken away also," and if men like the nominee were to refuse the office, it might fall into the hands of those whom they would be sorry to see in such a position.

But many preachers, and distinguished clergymen, firmly resisted the "ecclesiastical habits;" and as the ruling party in the Church, in obedience to the Queen's stern commands on the subject, as firmly insisted on submission, that quarrel began which ended in forming the great Puritan party, to the woe at last both of the crown and mitre.

The ecclesiastical habits, the sign of the cross in baptism, and the kneeling at the Lord's Supper, most offended the serious Protestants of those days, for they saw in these observances an acquiescence in the practices of the Church of Rome, not warranted by the New Testament, and clearly significant of principles which they had conscientiously renounced. It is indeed easy for us now, removed by three centuries from the circumstances and feelings of that generation, to look with scorn on such questions, and to call them trifolous ; yet truly it was no trifling matter then, and time is again manifesting that it is no trifolous question even now.

The surplice, of which the origin is unquestionably to be traced to the pagan ritual of the Egyptian Isis (from which source also was derived the tonsure of the priests), was perfectly well understood to signify *priesthood*. The white robe was the attire of the sacerdotal official when appearing in proper costume for the sacrifice of the altar, whether that altar was dedicated to Jupiter or consecrated in the Papal system ; and the Reformers, who well knew that the whole strength of Popery was in its priesthood, and that without a priest the papal *régime* could have no existence, condemned the priestly garb of the surplice, as trifling with a condemned system, and retaining the uniform of an order which was really abolished. "If," said they, "you destroy the altars, and order the communion table to take their place, if you consign crucifixes and almost all the utensils and furniture of the old worship to the flames, and if you have abolished the sacrifice of the Mass, and discarded transubstantiation,— why keep the official dress, and the illusory title of 'priest' ? and why insist that we, who conscientiously shrink from tampering with an evil system, should carry

a badge that seems to identify us with the old priesthood?"

Their objection to the name of priest, so freely used in the Prayer Book, where it interchanges continually with the word 'minister,'* was an expression of the same principle; and, with a kindred feeling, they objected to kneeling at the sacrament, because it was a remnant of the adoration of the Mass, from which it was derived, without any warrant of the New Testament.

To all these, and similar objections, the dominant party answered:—1. Authority had ordered these things to be so, and it was their duty to obey. 2. The sacerdotal habits did not now indicate the sacerdotal office, which had fallen with the Mass, but they were continued for decency's sake, and for comely order, and as that to which the people were accustomed. 3. The dress was in itself indifferent, and therefore it was unjustifiable to create a schism about that which was indifferent.

The reply to this was, "We grant the things in themselves to be indifferent, for outward attire is nothing to him that considers the heart of man; but remembering from what we have to deliver the nation and ourselves, it is very dangerous to retain these outward shows of a worship which, if the Queen (Elizabeth) were to die, would most probably soon return in triumph to its lost vantage-ground. But our consciences cannot be persuaded that the dressing of the ministers of the Gospel in a peculiar theatrical costume is tolerable, if the Scrip-

* In the Visitation of the Sick, the clergyman is ten times called 'minister,' once 'curate,' and thrice 'priest,' and this sort of interchange may be noticed in most of the service.

In the Communion Service, 'the priest' in the Rubric is to rehearse the Ten Commandments, but throughout the rehearsal he is always called 'the minister.'

tures are to be our guide. Who will dare to say that the ministers and stewards of the mysteries of the faith, in the days of the Apostles, or that the Apostles themselves, were distinguished by official robes? Did St. Paul visit the churches with an Apostolical garb of ceremony? Who can venture to defend this by an appeal to the Scriptures? Is it not then monstrous that we Protestants, who profess to be guided by the Scriptures, should assume such a position, and dress ourselves as if for a scene in a theatre, when we take our part in the worship of Christians?"

Some of these arguments, however, we may hear in their own vigorous language. Pilkington, Bishop of Durham, in the reign of Elizabeth, felt the force of these scruples; of him Collier, the historian, says:—"He stuck in the scruples of the habit, and disliked the cap and surplice, though not to that degree to refuse the wearing them;" and in a letter to the Earl of Leicester on the subject, he thus expressed himself:—"Shall we be smitten with those things which are accounted scandalous by the rest of the reformed? God forbid. St. Paul commands women to dress themselves like 'persons who profess godliness.' This rule holds stronger in men, and especially in preachers; for if Popery be a bad religion, how can we reconcile the habit of that church to the character of saints, and in a holy profession? The Apostle commands us to abstain from *all appearance of evil*; but if Popery be evil, and we affect the figure and ornaments of it, which way can we be said to stand off from all appearance of what is ill? and as people of condition are distinguished in their clothes from the vulgar, so 'tis necessary we should keep this distance from an opposite communion, and neither believe Popery nor wear it." The Dean of Durham, Dr. Whittingham,

wrote in still stronger terms against the ecclesiastical habits, forced on the clergy, which he called “the equipment of idolatrous worship,” for in that era many of the great Churchmen were essentially Puritans. Collier confesses that “they had several great men who favoured their interest, both in Church and State” (ii. 494), and the Puritanical feeling was continually gaining ground amongst the gentry of England.

The true and only reason for retaining the surplice and the other ecclesiastical attire, was the Queen’s will. She was determined that her clergy should wear the surplice, and moreover, she had made up her mind that if they did not like it, they should wear it nevertheless. It might at first sight be supposed that Elizabeth came to this determination, influenced more or less by Popish habits of thought, and that she believed in the sacerdotal character of the ministers of the Church; but when we take into consideration her other acts, her destruction of the old altars and the superstitious furniture of the churches, we cannot suppose that she retained the surplice for any reason so little in harmony with her other actions.

The truth seems to be, that with conservative prudence she laid it down as a principle of her conduct in ecclesiastical matters, that in outward appearances she would admit of no further changes in the public worship than seemed to be indispensable for the religious tenets of the new Church. “Now, a minister,” she might argue, “can perform his ecclesiastical duties just the same, whether dressed in white or black, or whether he be called minister or priest; and as I abhor sudden mutations, and wish to keep the minds of the people quiet, and to minister no food for excitement to their religious speculations,—as it is my plan to lead them gently into a new

path by old appearances,—the outward form of things to which they have been accustomed shall be retained, except in those cases which would be indubitably considered an adherence to the ancient dogma, which it is known we have rejected. There shall be no idolatry and no Mass, but there shall be *order and form*, and therefore in the question of ecclesiastical habits I will have no change."

There was, perhaps, considerable worldly wisdom in this policy, suitable for her reign and her generation; and in the perilous position in which she had placed herself as guardian of the Protestant religion, no one could better than herself understand the proper policy to adopt. We can scarcely doubt that her government of the Church, though harsh, imperious, and arbitrary, was on the whole discreet and expedient for the age—an age in every respect different from that in which we live, and requiring a totally different regimen for its social health. Elizabeth was the schoolmistress of the nation in its Protestant childhood; her commands were peremptory, and her discipline severe, but she educated her charge well, and left the people in a state of moral and intellectual advancement that did honour to her vigorous plan of government.

The Puritans, always increasing in numbers and earnestness, chafed mightily under a bit held by so resolute a hand, and, truly, the treatment they sometimes met from her was severe even to cruelty; but they never forgot their loyalty, and, on all important occasions, showed their esteem and even affection towards their illustrious sovereign.

The whole nation felt that everything depended on the Queen's life and government, and both the Parliament and the nation, understanding her real value, enhanced

to them continually by the murderous plots of her enemies against her person, bore many things from her which they could not endure from her inferior successors.

The Church of England owes its existence, at this present day, to the will and wisdom of Queen Elizabeth, exercised through a long and prosperous reign. Had she been otherwise than she was, less prudent, less skilful, less energetic, and less arbitrary, or had her reign been a short one, we should either have had a Popish establishment, or, after years of confusion and intestine strife, some other arrangement of the national religion than that to which we have been accustomed, and, in either case, the nation would not have been what it now is.

In the question of ecclesiastical habits, there is abundant evidence that the Queen's commands were absolute, and that the bishops were unwilling to press matters against the scrupulous clergy. For this reluctance she chided them severely, and in such plain terms, that they could no longer disobey. Strype says, that neither "our Archbishop (Parker, a High Churchman), nor the rest of his brethren, were ever forward to prosecute those that did vary from the appointed rites and ceremonies, but had for peace' sake winked a little at the non-observance of them." In consequence of the Queen's order, "they cited many before them, conferring with them, admonishing them, and threatening them with censures if they would not comply; but the effect did not correspond at all, but rather what they did proved the occasion to others of becoming more refractory; and whereas the habits had been the only or chief matter they boggled at, now the rest of the rites of the Church began to be called in question too."

The Queen, however, was not to be trifled with. In

the year 1565 she issued a proclamation, requiring a conformity to the habits, and the penalty of disobedience was announced to be deprivation and disability of preaching. The clergy of the City of London seem to have been most conspicuous in resistance. The dissentients were summoned to Lambeth, and, after severe rebukes, sixty promised conformity, but thirty-seven could not be brought to compliance, and they, in consequence, had "the discipline driven home upon them." They were silenced, and deprived of their livings. Thus easy was the matter in those days! the Queen's authority was immediate and undisputed. As supreme head of the Church she commanded, and was obeyed. Those who could not assimilate their consciences to the Queen's will, were stripped of their livings, and could no longer exercise their clerical functions.*

Truly such records do not belong to the Church of Christ, for all the principles, as well as the spirit of Christianity, disappear in these scenes of violence. It is the history of the State establishing a civic institution, decorated with the externals of religion for a political object, and however valuable that institution may have been to the nation (for the benefits it has conferred have been great), yet we are not to deceive ourselves by supposing that the title 'church' can be applicable to it in any sense of the word recognized in the New Testament.

This, however, was not a truth acknowledged in those days, for all parties, both the persecutors and the persecuted, were alike persuaded that the world should be made the Church; the disagreement was about the method of effecting it. The clergy driven from their cures into the wilderness, to beg their bread or to starve, as "a punishment for their obstinacy," would, perhaps,

* For this part of Church History, see Collier, ii. 505.

discover more of the deep truths of the Gospel dispensation, in the school of affliction and destitution, than ever they could have elaborated in their pulpits or their studies.

In the meantime, one cannot but reflect on the pitiless nature of absolute authority, which, with an iron ear and an iron heart, listens to the pleas of a scrupulous conscience. “If I should command *anything*,” says Authority, “your duty would be obedience; but when I command that which is in itself indifferent, and you will not obey, then is your disobedience most wilful and inexcusable. It is much worse than ordinary contumacy.”

To this Conscience replies, “If the thing commanded is, as you say, indifferent, is it not a cruelty to urge upon me, as a paramount duty, that which is owned to be unnecessary? for everything which is indifferent must be unnecessary. To me it is not indifferent, for I feel that the obedience required of me would be a violation of those principles which are to me most sacred. I dare not obey, lest by so doing I should knowingly and intentionally do that which I am sure is wrong.”

This has been more forcibly expressed by Coleridge:—“If separation,” says he, “on account of things admitted to be indifferent, and as such justified, was criminal in those who did *not* think them indifferent, how doubly criminal must the imposition have been, and how ten-fold criminal the perseverance in occasioning separation! how guilty the imprisoning, impoverishing, driving into wildernesses their Christian brethren for admitted indifferentials, in direct contempt of St. Paul’s positive command to the contrary!” (‘Remains,’ iii. 172.)

I need not say how this great quarrel, prosecuted by sovereigns of an inferior character, ended disastrously to the dominant party, and how, at last, the Puritans, forty-

five years after Elizabeth's death, became such a power in the State as to be able to overthrow the Established Church, and discard the Episcopal government.

But again the Church revived, and, animated with revenge, in addition to her contempt and hatred, persecuted her enemies far more fiercely than ever. Nevertheless, Charles II., before he felt secure in his throne, issued a pacific declaration to quiet the apprehensions of the Puritan party. In that remarkable document is the following passage :—

“ In the meantime, out of compassion and compliance to those who would forbear the cross in baptism, we are content that no man shall be compelled to use the same, or suffer for not doing it. But if any parent desires to have his child christened according to the form used, and the minister will not use the sign, it shall be lawful for that parent to procure another minister to do it; and if the proper minister shall refuse to omit the ceremony of the cross, it shall be lawful for the parent who would not have his child so baptized, to procure another minister to do it. No man shall be compelled to bow at the name of Jesus, or suffer in any degree for not doing it, without reproaching those who, out of their devotion, continue the ancient ceremony of the Church. For the use of the surplice, *we are content that all men should be left to their liberty to do as they think fit*, without suffering in the least degree for wearing or not wearing it.”

Here then, at last, one might hope that the handful of dust to compose these great strifes had at last been thrown on the warring disputants, and that the hive was now to work together in harmony. But no! the King's policy changed to the worse, as everything with him always did; the strife revived more furiously than ever, till William III. appeared on the scene, and by a law of

toleration put the nation into that philosophical path which it has ever since pursued. The Dissenters and the Churchmen separated from one another for ever. The surplice was at last victorious, and its victory has never since been disputed within the precincts of the Establishment; for when the strife was composed, the principle in which it originated was forgotten, and the white robe was worn by all the clergy without scruple and without question.

In this happy state of things—a state of indifference to an indifferent subject—and which lasted for more than a hundred and thirty years, no one ever troubled himself about the old questions. The surplice was no longer a badge of Popery, but an old custom; it indicated nothing and symbolized nothing to the congregations, but it was requisite because “it always had been so,” and the people would have been scandalized by its omission, just as they would be in a court of justice if a barrister should rise to plead without the forensic wig.

But at last a new luminary arose in the ecclesiastical heavens; a comet with a fiery tail, blazing over Oxford, attracted general observation, and in its light the old Elizabethan gown appeared something wonderful. A party was formed that mightily magnified the surplice: “it was the priest’s robe proper, and they were priests; they would always wear it in their clerical functions; they had an altar, and an offering, and none could make that offering but priests of the true genealogy; they would preach in the surplice; they would discard the old black gown, an abomination of Geneva, introduced by Calvinists and ‘Reformed Ministers’ in the days of the apostasy. In the sacerdotal ephod they were sure that they were robed according to antiquity. Those were blessed times, when there was no black gown,—nothing

but sacrificing priests; but they would do what they could to restore that holy religion," etc.

Thus, then, a second time the surplice was hoisted as a flag of discord; but not, as formerly, to get rid of it, but to make it paramount, and to dispossess everything else. We all remember the contention a few years back about preaching in the surplice, and the heats that arose on that subject. The London clergy at that time generally gave way in obedience to the Bishop, and somewhat too out of a wholesome fear of popular resistance; but what they do now, I cannot affirm, for as they have advanced in their church principles to copes and all the Papal decorations, it is not likely that in anything they care for their diocesan or heed popular opinion.

In this country there is a well-known reluctance amongst well-educated people to indulge in eccentricity of attire; to be dressed well, but with simplicity, and rather within than to the full permission of the fashion, is the study of English gentlemen; the person that exceeds this rule, disregards the custom of good society. Neither is there any profession, trade, or craft, except that of comedians, in which it is considered tolerable to affect strange costume, to study the frippery of fine garments, or to appear in garish ornament. With the actors of the melodrama and the pantomime the mystery of the wardrobe is a legitimate part of *their* calling, and indeed it is expected of *them* that they should know how to turn it to the best account; but when we hear that the conspicuous students of the vestiary art are grave clergymen of the Church of England, who search diligently for ancient patterns of costume, to appear before the public in theatrical trappings, and who on certain solemn occasions have so bedizened themselves, that the bishop has insisted on their undressing themselves on

the spot, we do indeed feel that we have reached an unprecedented era of our Church history. These men, be it remembered, call themselves ministers of Jesus Christ, and affirm that they are successors and representatives of the holy Apostles; endowed with the gift of the Holy Ghost by imposition of hands, and therefore, like the Apostles, willing and able to verify their mission by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right-hand and left; and being thus highly qualified, we next find them in close council with milliners, devising *STOLES*,—"white silk ornaments richly ornamented with crimson and gold embroidery;" these are they who don "the soutan, cotta, and casula," and carry "embroidered maniples on their left wrists," and when in full toilet sweep before the astonished congregation in gorgeous copes stiff with gold and silver. Here, indeed, is a fall from the lofty embassy of the Gospel down into the abyss of a tailor's shop. Did Lucifer, son of the morning, sink deeper or lower? How could the ingenuity of man contrive a more rapid or humiliating descent from the zenith of wisdom to the nadir of foolishness?

But now that we have got on from the surplice to the cope, there is a story about this pontifical robe, worth knowing. It appears that early in the fourth century the clergy had invented, or more probably adopted from the Pagan worship, something of this sort, and that the Bishop of Rome of that day, Sylvester, whom in modern parlance we should call a Pope, forbade the practice, and insisted that they should perform their clerical functions in linen vestures. The circumstance is thus narrated by Luitprand, Bishop of Cremona, about the middle of the tenth century:—

“ In the above-mentioned synod* he ordained that no one should presume to celebrate the sacrifice of the altar in a robe of silk or dyed in colours, but in a pure linen garment, blessed by the Bishop, that is, in linen that had sprung from the earth, and had been woven.” Now as this ordinance had long ago become obsolete when Luitprand wrote, and as it opposed the established practices of the Church of his day, we can scarcely doubt that it is an authentic tradition of the ancient times to which it refers,—one of the many proofs that when antiquity is honestly investigated it not unfrequently contradicts the Church of Rome, as well as her ignorant imitators.

If the lovers of clerical costume should pretend that though the cope and chasuble were thus denounced in the days of Constantine, the surplice was evidently established, we reply that before this a good while, several strange things had been established, as that beans and grapes should be offered on the altar; and as for the surplice, let it have been introduced when it may, it certainly came from the priests of Isis, the “linigerum genus” of the Latin poets.

The taste for fine things, nevertheless, went on in geometrical progression, and, in after ages, nothing too

* “ Hic in prædicta synodo constituit ut nullus in serico panno aut tinto sacrificium altaris celebrare præsumat, sed in puro lineo, ab episcopo consecrato, terra scilicet lineo procreato atque contecto.” (cap. xxxiv.)

Luitprand further says that Sylvester ordained that a priest was to be proved by two years' probation, of good repute in society, *and the husband of one wife, who had been blessed by a priest*, “unius videlicet uxoris vir, qua tamen a sacerdote sit benedicta.” So that the Pope and the synod not only decreed that the priest was to be a married man, but his marriage was to have been solemnly blessed by the Church. Such is the truth of antiquity.

magnificent or too costly could be invented for the pomps of the Church. I have read of a Mass performed by Boniface VIII., in which his robe, covered with figures of birds in splendid colours, interwoven with gold and silver, and incrusted with the most precious gems, was so heavy, that it had to be supported by two assistants during the service. But this excess of ornament is not now the fashion at Rome,—the rites of the Church there are not, according to the old estimate of these things, splendid. If it were not for the presence of the Pope, and the grandeur of St. Peter's edifice, they would disappoint the spectator.

III.—THE CONFESSORIAL.

The Confessional, a ready engine of priestly aggression, has been restored by the innovators, certainly the most daring of all their enterprises; and wonderful it is, that congregations of the Church of England can have been induced by any management to tolerate this most odious and most immoral interference with the sacredness of domestic rights.

How far these people have advanced beyond the old High Church notions may be best seen in the following extract from Herbert Marsh's 'Comparative View of the Churches of England and Rome':—

"To confess our sins to Almighty God is a duty incumbent on us all, but to be placed under the *obligation* of going annually to the priest (as in the Church of Rome) for the purpose of confession, and to be told, that if we conceal from him a mortal sin we lie to the Holy Ghost, is such an insult on a rational being, that even

the prejudices of education are hardly sufficient to account for the patience with which the servitude is endured.

“The case is widely different when men go voluntarily to consult their minister, in order to seek relief for a troubled conscience, and relate to him, at their own discretion, the offences which cause their uneasiness. Now the confessions required by the Church of England are general confessions to Almighty God, in which the priest joins with the congregation; and though on certain occasions especial confession is *recommended*, it always depends on the will of the person himself. Thus in the exhortation to attend the Sacrament, the minister, after admonishing those who have been guilty of any ‘grievous crimes’ to repent of their sins before they come to that holy table, subjoins ‘if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God’s word, and open his grief.’

“This exhortation is so far from containing a command to make private confession of sins, that in the first place it applies only to cases where men are unable to quiet their *own* consciences, and, in the second place, offers only the means of relief to those who choose to accept them.”

Much more follows in a careful analysis of the Rubric for visiting the sick, the end of which is in the following conclusions:—

“Here is no spiritual tyranny, for all depends on the will of the patient. On the other hand, if a minister of the Established Church were desired to pray with a sick person, and that such person gave no intimation of a troubled conscience, or a want of spiritual relief, the

minister would not be authorized by the Rubric even to recommend a special confession. It would be a most impudent and unjustifiable prying into secrets with which he is no otherwise concerned than as the patient himself requires assistance. There is no similarity, therefore, whatever between confession in the Church of England, and confession in the Church of Rome" (p. 197).

IV.—THE UNROBING OF THE CLERGY BY THE BISHOP OF LONDON.

The unrobing of the clergy by the Bishop of London, in the month of August, at the consecration of the church of "St. Michael and All Angels," in Mark Street, Finsbury, is a scene not to be forgotten.

On that occasion everything had been prepared magnificently for the melodrama,—"Magnificent reredos, carved with the Annunciation; on the south side the Entombment, executed in alabaster, with a background of Salviatic mosaic; vast bouquets of flowers in vases over the altar, between candlesticks containing wax tapers; ninety choristers; ladies on one side of the church, and the gentlemen on the other," and the clergy in all their finest decorations.

"The Bishop went direct into the vestry, when his first words to the Rev. Mr. Lyford, the incumbent, were, 'What is the meaning of those large bunches of flowers over the communion table? before I consecrate *they must be removed*.'

"Mr. Lyford promised that the flowers should be removed, and sent for the churchwardens to execute the order.

“ The Bishop then surveyed the clergy assembled, most of whom were habited in surplices, with richly embroidered stoles, and other High Church insignia. The Bishop then said, quietly but sternly, ‘ The clergy here of my diocese must, in the ceremonial of the day, appear in the simple dress of clergymen of the Church of England.’ At this the clergy looked at each other very innocently, as though they were at a loss to comprehend his Lordship’s meaning. Again, turning to the clergy, his Lordship said, ‘ I must ask you to take off those ribbons, gentlemen !’

“ The Rev. C. Lyford bowed, and at once removed his stole, a white silk one, with rich crimson and gold embroidery, and his example was followed by the rest of the clergy present.

“ His Lordship then noticed a cross in polished oak, about two feet high, decorated with a wreath of everlasting flowers, which had been placed on the top of the wardrobe. He asked what it meant, and being answered ‘ Nothing,’ ordered it to be taken down, and put into the cupboard, observing that it was a great pity the arrangements were not completed at the time of inspection, so that the objections might have been raised *then*, and all unpleasantness avoided at the consecration.

“ Then followed the procession for the ceremony, but in the church, on the stone over the communion table there was a rough sketch in charcoal of the Crucifixion, with the Madonna, etc. This seemed to give great offence to his Lordship, and he expressed a wish that it should be at once effaced. It would seem that none of the officials relished the job of effacing the sketch in presence of the congregation ; the Bishop, meanwhile, resolutely refused to proceed with the service until some understanding were come to respecting it. At length his Lordship

said, 'If you undertake to have that cartoon effaced, I will proceed.' Assent having been given, the Bishop instructed Dr. Twiss to draw up an undertaking to that effect. This was drawn up in the vestry, and signed: 'We hereby undertake to remove to-morrow the unfinished cartoon on the east end of the chancel wall of the church of St. Michael and All Angels. August 24, 1865.'

"The Bishop then proceeded with the consecration in the usual manner."

V.—THE CHURCH CONFERENCE AT NORWICH.

The Church Conference lately held at Norwich was, as far as we can judge from appearances, not for the object of opposing or protesting against any of the innovations introduced in the Church of England, but rather for encouraging them. On Thursday morning, October 5th, there was communion in St. Lawrence's Church, and of that ceremony, the correspondent of the 'Standard' informs us that it "was as elaborate as could probably be made by human ingenuity, and what with effective singing, gorgeous vestments, clouds of incense, and frequent changes of grouping in the service, a more imposing ceremonial could scarcely be imagined."

The principal minister, or "celebrant," was vested in chasuble and stole; the deacon and *subdeacon* in dalmatic and tunic, "two gorgeous vestments in the nature of loose shirts!" the "cantor," or leader of the singing, was dressed in a magnificent green satin cope, or cloak, enveloping his whole person down to the very ground, and profusely ornamented with rich gold embroidery, and a huge hood of cloth of gold; the "master of the

ceremonies" wore a white vestment, with short black tippet and hood; the "lay members of the choir" were in long black cassocks, edged with lace; and "incense boys, or *thurifers*," in long trailing crimson cassocks, and short laced surplices, carrying the incense pot and the censers. "The most singular portion of the ceremonial was reading the Gospel. This was read by the deacon with uplifted hands, the book being held before him by the *subdeacon*, and a perfect cloud of incense arising from the swinging censers of the aeolytes, as gathered closely around them."

This may suffice. The conference concluded with "an eloquent sermon" from the Bishop of Oxford, October 7th, who did not however take any notice of this monstrous outrage on the laws and rites of the Church of England, perpetrated at St. Lawrence's Church. His Lordship altogether omitted the subject. In the meantime it should not pass unnoticed, that these audacious comedians have introduced a new order, and have added the *subdeacon* to the priest and deacon of the Established Church. This probably is with a view of approximating to the sevenfold orders of the Church of Rome.

THE END.



